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CONTENTS:

FIRST PAGE—Lecture by J. Clegg Wright before the New York Spiritualist Society.

SECOND PAGE—Rev. M. J. Savage, by John Webster; A League for the Protection of American Institutions, by Hudson Tuttle; Controlled by Law, Yet Responsible, by Eliza Lamb Martin; Light, by R. N.; Man Is Not a Free Moral Agent, by Dr. Brigham; Concerning Spiritualism, by Mrs. Chapman's National Liberal Suffrage Association.

THIRD PAGE—Our Solar System, by A. Allen; Starved Nerves and Fanaticized Teeth; Tainted Criminals Reformed; Advertising.

FOURTH PAGE—Editorial: Stray Thoughts; The Astronomer; The Literary Forum; A Spirit Remedy for La Grange; Praised to be Praised; It Is Coming—Quietly; Life Where Is the Nazarene? Fear vs. Love; Literary.

FIFTH PAGE—Correspondence; Briefs and Personal; Movements of Mediums; Advertising.

SIXTH PAGE—Ladies Department; A Dream; Poem; Our Delight and Thanks, by Alice Lindsey Lynch; From an Anthology, by Sara E. Hervey; A Story of Mrs. R. H. Hayes; The Vagaries of Etiquette; Do Likewise; Children; Miscellaneous; Meeting; Ads.

SEVENTH PAGE—Youth's Department; The Fairy and the Ice King, by Dr. Suddick; Mammoth Tree; Warning Words, by E. L. Hazard; Autumn Rain, by Emma Hood Tuttle; Old Orthodox Hymn; Rail Road Adv.

EIGHTH PAGE—Our Duty, by G. Figley; Prospects of the Areas; Conclusion of J. Clegg Wright's Lecture; A Spirit Birth to His Sister, poem, by Mrs. Knott, Dr. Tolson, Adv.

THE ROSTRUM.

THE IMMORTALITY OF THE SOUL.

Discourse Delivered by Mr. J. Clegg Wright Before the First Society of Spiritualists at Adelphi Hall, New York, Sunday Morning, October 27, 1889.

Specialty Reported for the Better Way.

OPENING REMARKS.

"Philip said unto the Lord, 'Show us the Father and it sufficeth us.' Jesus said unto him, 'Have I been so long with you and yet thou hast not seen me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, 'Show us the Father?'"

Probably no statement ever made by Jesus Christ was ever more misunderstood in the Western World than this. The controversies of ancient theology had turned upon it. The whole history of spiritual philosophy is involved in the discussion touching the nature and constitution of God. The greatest minds of the age have consumed their power in speculating upon the nature and character of the divine power. Religious controversies have divided men upon the question—divide men to-day. The greatest bitterness and passion have been introduced into these controversies, and when we come to look at them now apart from all the glamour of partisan feeling, and apply to them the scientific method, it is a waste of time. The whole thing is philosophical insanity, and one of the reasons why civilization, though so forward, and yet so backward, is this wasted time in discussing the nature and constitution of God. Men have believed that if they understood the problem they were all right. That a proper understanding of the constitution of God was necessary to happiness in future life. That if a man misapprehended God he jeopardized his future happiness; that if a man's opinions were wrong touching the nature of God and religion he could not be saved—he went to hell because of a mistaken opinion.

Now this was error, and what a terrible error it was! A nightmare sitting upon the religious intellect of man.

Unless thy faith be wholly based upon a proper conception of revealed truth thy future happiness is not secure!

A certain faith laid down by patent authority is the guide for those who are otherwise employed, and this bond of

authority must be accepted as truth. It was a solemn stand then, it is a solemn stand to-day. Is it true that our future happiness depends upon a right conception of the divine nature and character? If that be so, who will go to heaven? Who will enjoy the companionship of the infinite? Who will be those that will stand before the throne?

Now this is a serious issue. The world is deeply in earnest about it, deep earnestness characterized human thought. There is a great deal of sham about Christianity, but there is a certain thing in it that is not a sham. Men are trying—there are honest men and noble men in the world trying to get a solid foothold, and it is a solemn demand which is made upon us and which we have to face. We say that we have a revelation from the spirit; then we are in the controversy, we cannot get out of it. We have by this personal, spiritual inspiration thus undertaken to correct the errors of past superstitions.

How beautifully though mystically the words of the Nazarene are thus expressed. He takes himself as the embodiment of the infinite. Men talked in that way. The Platonists talked in that way, the Buddhists talked in that way, that the soul of man is a spark of the infinite. Now this principle is adopted by Jesus Christ, it is not new at all. It was in Egypt and India thousands of years before this time. That the soul of man is a spark of the infinite soul is taught in Buddhism and modern theosophy. What this infinite soul is cannot be defined. The infinite is beyond the limitations of reason, and is often said that human reason and spiritual reason are the highest expressions of deity—God—working himself up into self-consciousness of man. Yet all this thought was involved in the primitive Platonic Christianity, and again has a form of expression in Emerson, in Goethe and in Thomas Carlyle. Thomas Carlyle, Goethe and Emerson are the children of the same inspiration.

Thomas Carlyle is rugged, Goethe is universal and Emerson is beautiful, clear, simple in style, but transcendental and unscientific in thought. The doctrine of the Oversoul is poetry, it is a creation of the imagination—metaphysical—and all this kind of thought centres in what we read to you, "Philip said unto the Lord, 'Show us the Father.'" We cannot show you the Father, we can only show you what the Father is doing.

I like that word Father, and what do I mean by it? I mean by the Father all. All that power which in infinite nature is working and producing phenomena. I am the child, poetically speaking, of that power. That is, I am the phenomenon thrown out by this eternal power. Father God and Mother God are misleading terms. They are only poetical expressions, and when we mix poetry and accurate thought together we spoil accurate thought. Never forget that: that our Father is poetical. It stands for the powers of nature. And that this power in nature works like a machine. There is neither love nor mercy in it. These are qualities we attribute to acts that are pleasing unto us and in harmony with our constitution. Nature kills and makes alive—how beautiful and how grand is nature. But our ancestors made a personality out of this power: making quality into an entity. We are always doing it. And, when they had made that quality into an entity, they called it a personality; and this person had infinite consciousness—realizing capabilities—and they called it God. It was mighty power in nature. And this God made natural affairs, and did this and that and did the other. That everything that happened in nature was providential.

Now all that is gone. We have risen above this doctrine of a providence. It lingers in the country lanes of New England, you may find it on the snow-capped mountains of Vermont, but down in Wall Street it is dead. These ideas are doomed to pass away with

more accurate thinking,—with the death of poetry in religion. Yet it is beautiful to have this poetry because it helps ignorance along. These religious are wonderfully useful. I want you to feel that error has its uses. Error is, sometimes, as useful as non-error. A man's capacity is the rule and standard of what he can take. Never forget that, a man's mind is the standard of what he takes mentally, just as a man's stomach is the standard of what he wants for his breakfast. Now, it would be a poor civilization that imposed upon everybody on a Sunday morning Boston baked beans; but it is just as ridiculous to swallow the Presbyterian God—Boston beans.

The intellectual capability of a population like this in New York is diversified with every form and state of mental grasp—and calibre, and the human brain will think and reason according to its circumstances of knowledge and organization. The function of imagination is the trouble. When you get a philosopher with too much imagination he fills the heavens with air balloons—he is a bad philosopher. He may be a good poet, but his poetry will be not correct; he sails out air balloons. Such a man was Andrew Jackson Davis, and such a man was Thomas Lake Harris. I don't criticise these men at all, but I merely mention the fact that their utterances are in perfect harmony with the organization through which they come. When you get an unbalanced organic brain you get mental phenomena accordingly. You get a brain where there is insanity of conception there is a confusion in methods. You get a brain that is insane on imagination and you get the most wonderful creations of fancy—lop-sided projects. We are all more or less insane. We are never thoroughly sane because we are none of us perfect. The sane condition is the perfect intellectual condition.

Well then, this great power has been the playground of metaphysical mountebanks in all ages, and with more correct work, more accurate thinking we shall slowly reduce the plane of mental action and see that this universe of phenomena are working according to established laws. And what a glorious achievement is that when the human mind can see the law, can see that the operations of nature are in order, and in perfect sequential unfoldment. And that the views and pictures men have made of this power producing natural phenomena are made from the imagination.

What is the meaning of the word immortal? Mortal means a limited time—limited in duration; imm means not-immortal, not limited in time or duration. Then an immortal soul is an entity not limited in duration. This is put in the negative form, because human reason cannot speak or think of that which is beyond duration. Human reason must have limitations, and all this differentiation which touches the soul's entity and experience necessarily take the negative form. Hence we have the word "immortal," not limited "in," "m" and "e" mean not in Greek. Eternal not limited in time. The human mind can only speak of those problems which lie beyond reason in a negative sense, so that when we say the soul is immortal we put it in the negative form—the soul of man is not mortal. The picture does not mean that there never will come a time when the soul will cease to be. It does not affirm the sequential, non-ending existence of the soul, but it means that it is not a mortal

expression, and that it is negative in its form of utterance. The soul of man, as far as you are concerned, is an entity outside of our sensational consciousness, you have not perceived a soul, you have inferred a soul.

Let me define a soul. A soul is an entity which possesses instinct. What is instinct? Instinct is the unconscious, mechanical capacity to develop function. The soul has sensation, perception, inference, imagination, sentiment and passion, as attributes. We can only think of the soul in its attributes. The entity is perceived by its attributes, without these attributes this entity would not exist. We see the round building. Take away the round from the building and it ceases to be. A building like this may be built up of bricks, wood and mortar. Take the bricks, wood and mortar from the building and it is no longer a building. The building is constituted of parts and a certain arrangement of them constitutes the building. Destroy that arrangement and you destroy the building. The attributes of the building are form, capacity and details of arrangement in the structure of bricks, mortar and wood.

Now let us apply this illustration to the attributes of the soul. These attributes persist, they do not change. If the attribute drop out of the soul the soul itself would be destroyed. Take the root only from the plant, and the plant ceases to exist; take perception from the soul and it is a soul no longer; take passion from the soul and it is a soul no longer. Its attributes persist, its attributes are inalienable. They constitute its phenomenal being. Take the qualities away from an atom of oxygen and the oxygen ceases to exist. Its habits persist, its attributes continue.

There are no elements in physical nature which think. There is an infinite difference between a thought atom or a thinking atom and a non-thinking atom. There are differentiations of infinite difference in soul and matter. That which defines matter will not define mind. I am taking the basis of this affirmation in human reason. If human reason be a standard for human reason, then the qualities which define mind cannot define matter. Matter cannot think. There is a matter (shall I say that?) which does think, and the qualities of that entity which thinks cannot be found in that entity which does not think. There is an infinite difference. The qualities of oxygen are different from those of any other element. Now these elements in nature may be infinite in number. How do I know? It may be that the hypothesis that there is one being without parts—(now I am talking nonsense.) But you see the moment we leave experience we get there. But it is necessary that I look at the hypothesis of monothelism—one being. Let us look at it for a moment. That all atomic nature is modified action, correlated action, relative phenomena in one being, and that this modified action is a modification which occurs in the one being. And this modification in the one being constitutes the differentiation which we see in atomic nature in matter. And that it is the same thing in the atomic nature of magnetism, in the atomic nature of spirit. You see I affirm the existence of a magnetic entity, not a quality of matter; but that there is a kind of being I call magnetism, and that I will explain. Magnetism is a thing which has, more than matter, a sensational, developing conscious relativity to spirit.

Monothelism affirms that all being is the basis of phenomena. The same thought that developed Buddhism thousands of years ago. How little man does really acquire in the realm of speculation! This monothelism, by the differentiation of phenomena, throws off a thinking atom. What is a thinking atom? A thinking atom has the latent capability of expressing these qualities, attributes and functions which we see

in man to-day; they are in a certain stage of unfoldment. By a process of continuous unfoldment this atom is going on to higher unfoldment. Unfoldment is this: that a new phase of power is expressed by the atom when it comes into a new relation. When the soul stands related to an atom of manganese it crystallizes. When it comes into contact with iron it crystallizes in the mingling. The mythology of the ancient world and the transmutation of one being into another form of being is but a stage of this nature, and understanding this you understand the mysteries of mythology. This idea is very ancient, and has worked itself up into thousands of forms during the progress of the ages. That is unfoldment. Unfoldment takes place when there is a new relation. There is a billiard table, with three balls upon it. Strike the ball and it makes a carom, as you say, according to the law of motion, and the rebound is in perfect harmony with it. A new relation is created. Stating a fact, the molecules of the human brain receive a new impact, there would be a new molecular arrangement of the molecules, which would constitute a new relation in the soul world. When heaven's inspiration struck the brain of Edison it arranged the molecules as they had never been arranged before, and he saw the light—the electric light. It was a revelation, indeed an original birth.

Then take any of the conditions of evolution in organic life: they are the rearrangement and new relation of the thinking atom. The soul atom rises. As an atom it is never alone. It is ever in relation with some other, and rising into new relations and again new relations it becomes instinct. Now this soul atom has instinct. There is a power in this soul atom that has not yet come out of the instinctive realm. You cannot remember your foetal life, memory does not go back, mental capability does not range into that domain of your being. But you were as definitely personal in your foetal life as you are now. You were in different relation to phenomena, and you are in a 'real' state even now. You are unconscious of the method by which you think in relation to brain, you are unconscious in relation to the animal functions of life. The heart's action is instinctive and mechanical. The laws of reproduction in the animal forms are instinctive and mechanical, the function and the pleasure are correlated, they are mechanical, they are independent of will. You cannot reason upon them because they are fundamental, they are instinctive. The instinctive quality of mind of the parent, altruistic love, for the offspring is necessary, it is the habit of the constitution of the reproducing machine. It is instinctive, you say. Instinct carrying on with unvarying procedure which the organism is established to do. It is a mechanical action of the soul outside of consciousness.

Consciousness comes upon a small disc of the soul's plane only. There are five organic functions which transmit sensation to the soul and produce our acts of consciousness. Perception, if it merely constituted one attribute, would not lead to consciousness. If man had but one sense he would have no consciousness. Supposing it was feeling, it would not be consciousness. There is a sensitive plane to all classes of this life when touched, but the act is mechanical. A little babe will raise its arm to defend itself against danger, but it is almost entirely mechanical, instinctive. Instinct is wonderful. It is not an act of consciousness that dictates the action of the child to seek its mother's breast, it is not consciousness, it is a mechanical impulse, higher than some forms, nearly approaching consciousness. Two sensations will make a perception possible, and when there is a perception there is consciousness. (Let me put in here a parenthesis, because I can explain something.)

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Follows from the continuous persistence of one sensation. Mesmeric phenomena are produced, the sleep is produced by maintaining one sensation. If you can hold your mind to one sensation you lapse into coma, sleep, hypnotic states. One sensation produces unconsciousness. A certain kind of pain will be so intense that it will end in unconsciousness. The constitution of the nervous system can only stand a certain amount of pain before it lands you in unconsciousness, so that consciousness is relative, consciousness is dependent upon sensational phenomena, and when a soul passes from the body, unless it immediately takes up the conditions of consciousness it is not conscious. There are millions of spirits coming into the spiritual world which are not conscious immediately from this very cause. It is a fetal spiritual state, waiting for relative conditions to awaken the consciousness. It does not mean when I say soul that it is necessarily a conscious entity. It is a conscious entity when it has attained relations which provoke consciousness. But as nature's aggregations of capability increase by differentiation, this consciousness becomes persistent, and I will not hesitate to say perpetual, because the existing phenomena continue to evolve new and higher conditions of consciousness, relatively. We see this illustrated in the phenomena of living, organic nature. Man has not yet, in the state of physical nature, realized the fundamental form of the spiritual hypothesis, in solving the mysteries of organic nature. The physical student is only studying one part of being, you must have scientific investigation, analysis and discrimination in studying the phenomena. This is rather a striking thought, but I want you to understand, as far as you possibly can, that this entity is not essentially a conscious entity, but is conscious entity due to its relativity, and this relativity is progressively persistent, and it is its function as a progressive soul life.

With relations always awakened the product would be the same. There would be no development, no growth; but these relations are never fixed. They vary, and the varying relations and conjunctions of the environments of the entity cause its progress. Its organic progress—because the latent capability finds new relations and infinite points of diversity. What infinite combinations we get out of the twenty-six letters of the English alphabet. With the twenty-six letters you can almost make an infinite number of combinations, and when you come to consider that matter is only a mode of being, that spirit is another mode, and that these differentiated modes are capable of endless continuous combinations, you have a scientific foundation for the doctrine of universal progress. Not a theory, but a natural relativity of the atom. Consciousness, then, is one of the products of the relativity. But then you may say to me that there is a possibility that the man may cease to be conscious. Yes; he does cease to be conscious, and he remains unconscious until the relation of consciousness is made.

There are men passing into the spiritual world at this hour in an unconscious condition. Why? Because the magnetic sphere is imperfectly related to their spiritual unfoldment, and it requires the effort, the exterior effort of their spirits to awaken the relationship of consciousness. There are millions and millions of men passing out of earth life at never having this unconsciousness, because they have a more perfect physical state, their relative spiritual nature is more complete. You see this is temperamental, it is not because a man does not pray that he goes into darkness. The Archbishop of Canterbury might sleep a thousand years, but hardly so long as that. A saint may have an unconscious condition in the spiritual world. Why? Because of

Concluded on Page 8.

Written for The Better Way.
REV. M. J. SAVAGE.
BY JOHN WETHEREE.

The Rev. M. J. Savage is not a Spiritualist, but is an able, honest seeker after truth. When he finds truth demonstrated to his satisfaction, he says so, uncaring consequences. He differs from ministers in general, for he thinks Spiritualism an important matter to settle, and in keeping with that idea, has carefully investigated it and has been very hospitable to its claims, said further words in its favor, and treated it with more attention and respect than any other minister that I can name, except the very few who have adopted it, and who have generally lost caste thereby. He is certainly the brightest and most scientific minister in this city, or New England, and, in my opinion, in any part of the country. He calls himself, or is, an agnostic, and though settled over a Unitarian church, is really the arch heretic of to-day, as Theodore Parker was in his day.

Mr. Savage has written a long article in the Forum, which THE BETTER WAY has copied in full, and it is very interesting, and a Spiritualist paper is the place for it. It is some of his experience in the facts of Modern Spiritualism. That they are facts which he states I am sure of, for I have experienced and witnessed similar. They are what would and did make me a Spiritualist, and it would take but little more to make him one. He may be one at heart already, and it may be wisdom for a man like him to wait for further demonstration. In conclusions people are differently constituted, and people's positions also affect their admitted conclusions. I believe it would have been vastly better for me, or my worldly interests to have believed and been silent about it. A man, says Mr. Savage, "don't enjoy being thought a fool." I am glad he does not own up being a Spiritualist, for I think he has greater influence on the thought of the world from an outside hospitable standpoint than he would as a come-outer, like the Rev. John Pierpoint, whose brilliancy and influence went into eclipse when he became a Spiritualist. The time may come, is coming, when eminent men will not thus lose their influence in the world of letters as Pierpoint did, but it has not come yet.

I am glad that Mr. Savage wrote that able and fair article, which he calls "Experiences with Spiritualism," glad as I have said, to see it printed in THE BETTER WAY. I am glad he stated facts but reserved his opinion. He says he has one on the subject and adds, "perhaps I shall find it no easy thing to keep it from peeping out somewhere between the lines." Well, I think it does peep out, in this and other articles by him, but I am going to keep my opinion of it to myself, and, as I have said before, I am glad for the sake of the cause that he does not acknowledge himself a believer, for he is doing as much or more good as a hospitable outsider with his popular pen and tongue than if he was inside of our camp.

I like that expression of his when he says, "a minister is expected to be able to help his parishioners in their practical difficulties, and as hundreds of people have applied to me for advice in these matters, I have felt that I ought to have an opinion for them, and not merely a prejudice." Now this is a worthy position for a minister to take, but how seldom do we find one of the class that will take it. Continuing he says: "While I have always hoped for a future life, and while I have always felt the force of all arguments so often presented, I have been compelled to confess that these arguments fall short of demonstration. For the sake of the vast interest involved, and the thousands who look to it for light, it has seemed to me that the problem ought to be competently investigated." Everybody will agree with Mr. Savage in this, but does he not overlook the fact that it has been competently investigated many times, both scientifically and otherwise, and every time the decision has been favorable to its claims, the parties were called in their dotage, or were deluded, and only when they reported against it, or made no report, did they hold their standing in public estimation.

I feel like saying this, what possible use are ministers or the pulpit but for a future life? I do not refer to Mr. Savage, who tells the truth as far and fast as he discovers it, but to the profession generally. Of course ministers have a faith, more or less weak, growing weaker year by year, based on the Bible, which has lost its word of godliness to such an extent that we speak to day of the "eclipse of faith" and "that science has killed faith." Mr. Savage says a clean cut word on this point—this was in a discourse anterior to this Forum article; it reads thus: "I can conceive of evidence that might be regarded as satisfactory, and if such evidence was forthcoming I can see no reason why either religion or science should hesitate to accept it. As to religion, it would only be proof positive of her every-day assumption." How true this is. Here are facts for investigation that claim to be serious proofs that man does not die but survives the death of the body; which, if true, would reproduce the foreworld of faith again, a faith that the world wants and needs to-day, because it would be demonstrated knowledge. It is the strangest thing

in the world that ministers are generally inhospitable to the claims of Spiritualism, refuse it even a hearing, and in my opinion it is the only thing that will save the Christian Church, fast shrinking in the atmosphere of reason and truth. What a true remark this is of Mr. Savage—which was also in a discourse reported anterior to the Forum article—where he says: "The gospels are anonymous, containing only hearsay evidence. We cannot trace one single witness to his home, find his name, his standing in the community, his carefulness as an observer, his knowledge of the facts. On such testimony as the New Testament provides us for its stupendous claim no modern court would convict a criminal of petty larceny, a thousand times more evidence in favor of spirit return in the modern world is offered by the despised and outcast body of Spiritualists."

Honest inquirers and Spiritualists can read this Forum article with profit. Mr. Savage as an honest seeker after truth, and hospitable even to the claims of this, as yet to him undemonstrated truth, has great opportunities to investigate this subject, and I know him to be a careful observer, treating it with profound respect, even where he doubts, as in duty bound, and I am sure what he has stated is true, and can be relied upon literally. I say this for there are many people who will believe me when I say I have had similar experiences, not that Mr. Savage needs any endorsement from me, or any one else, but I want to call attention, with these experiences in mind, to another remark of his that has a bearing on the intelligence connected with the manifestations. The remark is this, "one fact, and one alone, can establish the claim of Modern Spiritualism, and that is, undoubted proof of the presence and activity of an intelligence that is not that of any of the embodied persons present."

People are differently constituted, some "catch on" as they say out West, quicker than others, and some are more slow and sure. Some jump quickly to conclusions and have regrets. Mr. Savage, when he is convinced, will stay convinced, as the eminent scientist Wallace has, and others. I should be a Spiritualist on the statements made by Savage. I might not want to be, but I would have to be. I am glad, as I have said, that Mr. Savage waits, and is doing good by his sermons and articles by waiting. I do not ask him where his doubt is, in some of the intelligence which lies back of some of his experience, because he has a right to his opinion, but I have had similar experiences, and I cannot find the solution in any extension of the powers of the human mind. This whole question rests on intelligence, and I feel as if I have had the "one fact, and one alone" that Mr. Savage says settles it, and it seems to me I should feel that I had it in the one fact he mentions, where the psychic said, "Wey your aunt is here; she has already passed away; that cannot be, for she would have telegraphed me; she did so, and the spirit said she would find a telegram when she got home, &c." I can only say Mr. Savage must be very near the kingdom of heaven—or should say the kingdom of this truth—and perhaps near enough to do it justice, which is all Spiritualists want.

Written for The Better Way.

A LEAGUE FOR THE PROTECTION OF AMERICAN INSTITUTIONS.

BY HUBERT TUTTLE.

The increasing and constant demands of sectarianism for appropriations of public money has at last awakened the public to the imminence of the danger, which is no less than the subversion of the public schools, and substituting in their stead those under sectarian influence. A league has been formed and incorporated under the laws of New York for the avowed purpose of preventing the appropriation of money by the nation or State, for sectarian purposes, and especially in aid of sectarian schools. In furtherance of this object an amendment to the constitution similar to that proposed by General Grant in 1876 is being prepared for presentation to Congress the coming session.

The League has some strong names. The Hon. John Jay, who temporarily fills the office, will be elected President. Charles B. Chapin is temporary Secretary, and William Allen Butler is Chairman of the Law Committee. Besides Mr. Jay, the managers named in the certificate of incorporation are the Rev. James M. King, Peter Donald, Prof. H. H. Boyeson, Gen. Clinton B. Fisk, John D. Slaback, Churchill H. Cutting, Warner Van Norden, James M. Montgomery, William H. Parsons, William Fellows Morgan, George S. Baker, Charles E. Whitehead, Constant A. Andrews, Peter A. Welch, Alexander E. Orr, A. J. D. Wedemeyer, Manual A. Kersheed, J. M. Keen, F. P. Bellamy.

One of the incorporate members said to a reporter of the New York Times: "The manifestation of a growing desire to secure appropriations of public moneys for sectarian purposes has alarmed thoughtful men all over the country and given rise to the movement which has resulted in the organization of the League. We are not identical to sectarian schools, but to their establishment or support by public funds. So long as they maintain themselves they give us no concern. I may say also that we have many liberal Catholics with us, the effort to keep children of Catholic parents out of the public schools having aroused a strong opposition among the members of that church. Nor are we any more favorably disposed to Protestant schools. We are against sectarianism."

Local Leagues are to be established throughout the country, and a determined and united effort made to secure such enactments as shall be forever free from sectarian influence. We always

whatever source, to make this government what it purports to be, free from church influence. Although the movement under discussion, receives its animus from the hereditary Protestant hatred of Catholicism, which prefers to receive no benefits if, Catholic share with it, we will not, too carefully look into the causes, if the results are satisfactory.

The movement is indicative of the set of the tide of public sentiment, and whether successful or unsuccessful in its present form, it is self evident that the very existence of the public schools depends on their emancipation from sectarian influence. The Protestant must withdraw with his prayers and Protestant Bible, if he expels the Catholic priest and Catholic Bible.

The public schools cannot be converted into Protestant Sunday schools, and the Catholic expected to pay his taxes without a protest that will be felt at the polls.

There should be an enactment so strong and unmistakable that no priest of any denomination should be allowed to teach in a public school. The collegiate training for that profession should debar them from the high office of teacher, instead of as now being a recommend. The law should also exclude sectarianism in the form of Chaplains from the legislative halls, public institutions and the army. If Congress is to have a chaplain, why not have a Catholic priest as well as a Protestant? That demand will be made, and that directly, or the chaplaincy, which is an anachronism and a mockery must be abolished.

If the schools open with prayer, a Catholic priest has as much right to make the prayer as a Protestant. The fare should be abolished before the demand is made.

Written for The Better Way.

CONTROLLED BY LAW, YET RESPONSIBLE.

BY ELIZA LAMB MANTYN.

Man is the product of law, and is no more responsible for being what he is than is he responsible for being at all. His nationality, individuality and organization were selected without any volition of his. He moves in a certain channel performance, a channel whose embankments are carved from hard circumstance, whose smooth outline governs the peaceful flow of life's current, or whose rough and jagged edges fret the waters into fitful eddies and angry foam. Science has silenced the voice of free moral agency, and the result is not deleterious to him. It is a stimulus to greater effort—effort that co-operates with the law that governs and propels, efforts that co-operate with nature, or God.

Man's intellectual horizon is widening, and older ideas fade away in the stronger light of wisdom. The universe, which was once supposed to be just large enough to conveniently hold the public to the imminence of the danger, which is no less than the subversion of the public schools, and substituting in their stead those under sectarian influence. A league has been formed and incorporated under the laws of New York for the avowed purpose of preventing the appropriation of money by the nation or State, for sectarian purposes, and especially in aid of sectarian schools. In furtherance of this object an amendment to the constitution similar to that proposed by General Grant in 1876 is being prepared for presentation to Congress the coming session.

The League has some strong names. The Hon. John Jay, who temporarily fills the office, will be elected President. Charles B. Chapin is temporary Secretary, and William Allen Butler is Chairman of the Law Committee. Besides Mr. Jay, the managers named in the certificate of incorporation are the Rev. James M. King, Peter Donald, Prof. H. H. Boyeson, Gen. Clinton B. Fisk, John D. Slaback, Churchill H. Cutting, Warner Van Norden, James M. Montgomery, William H. Parsons, William Fellows Morgan, George S. Baker, Charles E. Whitehead, Constant A. Andrews, Peter A. Welch, Alexander E. Orr, A. J. D. Wedemeyer, Manual A. Kersheed, J. M. Keen, F. P. Bellamy.

One of the incorporate members said to a reporter of the New York Times: "The manifestation of a growing desire to secure appropriations of public moneys for sectarian purposes has alarmed thoughtful men all over the country and given rise to the movement which has resulted in the organization of the League. We are not identical to sectarian schools, but to their establishment or support by public funds. So long as they maintain themselves they give us no concern. I may say also that we have many liberal Catholics with us, the effort to keep children of Catholic parents out of the public schools having aroused a strong opposition among the members of that church. Nor are we any more favorably disposed to Protestant schools. We are against sectarianism."

Local Leagues are to be established throughout the country, and a determined and united effort made to secure such enactments as shall be forever free from sectarian influence. We always

whatever source, to make this government what it purports to be, free from church influence. Although the movement under discussion, receives its animus from the hereditary Protestant hatred of Catholicism, which prefers to receive no benefits if, Catholic share with it, we will not, too carefully look into the causes, if the results are satisfactory.

The movement is indicative of the set of the tide of public sentiment, and whether successful or unsuccessful in its present form, it is self evident that the very existence of the public schools depends on their emancipation from sectarian influence. The Protestant must withdraw with his prayers and Protestant Bible, if he expels the Catholic priest and Catholic Bible.

The public schools cannot be converted into Protestant Sunday schools, and the Catholic expected to pay his taxes without a protest that will be felt at the polls.

"LIGHT."
To the Editor of The Better Way.

In reply to the question of the editor Light—"Who can tell me the authentic legend?" I would say, I know of nothing more authentic than that contained in a book called "The Bible in India," translated from "La Bible Dans L'Inde," by Louis Jacolot. After stating in his own words the creation of the first pair Adima and Heva, and setting them in the Island of Ceylon, the author gives the following legend of their mission, and fall, which he says is a simple translation of the text, and which I copy verbatim as follows:

Your mission is confined to peopling this magnificent island, where I have gathered together everything for your pleasure and convenience; and to implant my worship in the hearts of those to be born. . . . The rest of the world is as yet uninhabitable; if hereafter the number of your children so increase as to render this habitation insufficient to contain them, let them inquire of me in the midst of sacrifice, and I will make known my will.

Adima then turned towards his young wife. . . . who stood before him, erect and smiling in her virgin candor.

. . . .

Clasping her in his arms, he gave her the first kiss of love in softly murmuring the name Heva.

"Adima!" softly whispered the woman as she received the kiss. . . . Night was come. The birds were silent in the trees. The Lord was satisfied, for the birth of love had preceded the union of the sexes. Thus had Brahma willed it to teach his creatures that the union of man and woman without love would be but an immorality, contrary to nature and to his law. Adima and Heva lived for some time in perfect happiness—no suffering came to disturb their quietude; they had but to stretch forth their hand and pluck from the surrounding trees the most delicious fruits, but to stoop and gather rice of the finest quality.

But one day a vague disquietude began to creep on them—jealousy of their felicity and the work of Brahma, the prince of the Rakshas—the Spirit of Evil inspired them with disturbing desires. "Let us wander through the world, and establish a Kingdom and reign over it, just as his mistaken disciples did before they received the spirit on the day of Pentecost. And thee are the men who fight against our glorious spiritual dispensation, which is a part of the second coming of the Christ spirit which has been going on since the pentecostal outpouring of the spirit of which his disciples were the mediums, and will go on until every one of those churches which oppose it are either spiritualized or destroyed, and that 'not by might, nor by power, but by my spirit, saith the Lord.'

Heva followed her husband; they wandered for days and for months, resting beside clear fountains, under gigantic banyans that protected them from the sun's rays. . . . But as they advanced the woman was seized with strange inexplicable terrors: "Adima," said she, "let us go no further; it seems to me that we are disobeying the Lord. Have we not already quitted the place which he assigned us for a dwelling?" "Fear not," said Adima, "this is not that fearful, uninhabitable country of which he spake to us." And they journeyed on. Arriving at last at the extremity of the island, they beheld a smooth, narrow arm of the sea, and beyond it a vast and apparently boundless country, connected with their island by a narrow and rocky pathway arising from the bosom of the waters. The two wanderers stood amazed; the country before them was covered with stately trees, birds of a thousand colors ditting amidst their foliage. "Behold what beautiful things!" cried Adima; "and what good fruits such trees must produce? Let us go and taste them, and if that country is better than this we will go and live there."

Heva tremblingly besought Adima to do nothing that might irritate the Lord against them. "Are we not well here? Have we not clear water and delicious fruits? Wherefore seek other things?"

"True," replied Adima, "but we will come back; what harm can it be to visit this unknown country, that presents itself to our view?" and approaching the rocks, Heva tremblingly followed. Then placing his wife upon his shoulders, he proceeded to cross the space that separated him from the objects of his desires. But no sooner did they touch the shore than trees, fruits, birds, all they had seen from the opposite side, vanished in an instant amidst terrific clamor; the rocks by which they had crossed sunk beneath the waters, a few sharp peaks alone remaining above the surface to indicate the place of the bridge, which had been destroyed by divine displeasure. The vegetation which they had seen from afar was but a delusive mirage, raised by the prince of the Rakshas to tempt them to disobedience. Adima threw himself, weeping, upon the naked sands, but Heva came to him, and threw herself into his arms, saying, "Do not despair; let us rather pray to the author of all things to pardon us." And as thus spoke there came a voice from the clouds, saying: "Woman, thou hast only sinned from love to thy husband, whom I had commanded thee to love, and thou hast hoped in me. I pardon thee, and when belief is stronger than love, it will control and hold it in submission, and if persistent enough may eventually cause love to die out altogether and the character be injured and weakened. But on the other hand, if his belief approves and sanctions his love, no power on earth or above it will bind his exercise."

If belief and love are at warfare, the stronger will conquer, but if they act harmoniously and in concert, the entire nature is strengthened, and the man develops into the most perfect character of which his nature is capable.

Belief is no more controlled by the will than is love. Belief in every channel of thought is the result of evidence,

who shall incarnate himself in the body of a woman, and shall bring to all the hope and the means of recompense in another life, in praying to me to soften their ill. They arose censured, but ever after subjected by painful labor to obtain subsistence from the earth.—Ramatiar, Texts and Commentaries on the Vedas.

This was written long before our Bible and shows that the doctrines of the fall of man, and original sin originated with the Hindus and the legend for it is nothing but a legend in our Bible but an imperfect copy; and it is a relief to read the original, because it charges the first transgression not to the woman, who has the most spiritual organism, but to the man, whose superior strength was not spiritual but material, and therefore the most liable to transgress the divine command. If our orthodox brethren think that we do injustice to the Scriptures, which they take as "a unerring rule of faith and practice," we would remind them that they take literally what is, always was, and always will be, allegorical, forgetting that "the letter killeth, but the spirit giveth life;" and by so doing they bring discredit upon what was intended, when spiritually understood, to teach a great truth.

When, for instance, they take it as literally true that the sun and moon stand still for a whole day, do they not justly incur the dissent of all scientific minds. I will state but one other instance to sustain this position. The second coming of Christ, personally and bodily, was looked for from time to time ever since his ascension, and is being looked for yet even, by a large class of the most respectable and orthodox Christians, outside of what is called the Second Adventists. This shows how stupid they are in regard to the real spiritual meaning of these Scriptures, which they talk so much of as being divinely inspired, and yet do not give them as fair an interpretation as they would Shakespeare, or Walter Scott's novels, or any other literature. Those they understand according to the meaning and intent of the writer; but the Bible they misunderstand, according to their own materialistic, unspiritual and superstitious ideas. They expect the Christ to come personally, bodily, and literally, and establish a Kingdom and reign over it, just as his mistaken disciples did before they received the spirit on the day of Pentecost. And thee are the men who fight against our glorious spiritual dispensation, which is a part of the second coming of the Christ spirit which has been going on since the pentecostal outpouring of the spirit of which his disciples were the mediums, and will go on until every one of those churches which oppose it are either spiritualized or destroyed, and that "not by might, nor by power, but by my spirit, saith the Lord."

The Bible is all right, if it was rightly understood, and if it was otherwise than it is, it would not be a correct history of human progress; and the man who can take it as authority for a physical resurrection, a vicarious atonement, and an eternal hell, has no more sense than the man who can find in it authority for a hell.

Jesus spoke in parables, but he misinterpreted them, according to their own materialistic, unspiritual and superstitious ideas. They expect the Christ to come personally, bodily, and literally, and establish a Kingdom and reign over it, just as his mistaken disciples did before they received the spirit on the day of Pentecost. And thee are the men who fight against our glorious spiritual dispensation, which is a part of the second coming of the Christ spirit which has been going on since the pentecostal outpouring of the spirit of which his disciples were the mediums, and will go on until every one of those churches which oppose it are either spiritualized or destroyed, and that "not by might, nor by power, but by my spirit, saith the Lord."

I imply above that there is an unwillingness on the part of the learned to inquire whether our phenomenal facts are really what honest believers claim. And this is not strange. When curiosities invite their attention to a newspaper accepted as an organ of the spiritual fraternity, and their eyes are made by advertisements of prescriptions claiming to emanate from the spirit world, and a sovereign remedy for all the ills to which the flesh is heir, they naturally conclude that if this spiritualism they want none of it, and close the paper.

By reading further, they might have learned that our great truths are not only acknowledged by many leading scientists, and that no less a man in the scientific world than A. R. Wallace unqualifiedly declares that the facts of Spiritualism are as well authenticated as any fact in science, and he adds that all other discoveries dwindle into insignificance when compared with this stupendous one which unveils to man his immortality.

Mr. Editor, you are not to understand that I am writing in defense of the medical profession, as did a correspondent of another paper, nor to discredit those who cite the authority of St. Paul to sustain their claim to the "gift of healing," but I confess to a want of language sufficiently opprobrious to express the disgust and execration that every honest Spiritualist unavoidably feels for the impostors who claim to be one of us, and that for

OUR SOLAR SYSTEM.

To the Editor of The Better Way.
In issue of Dec. 7th I notice an article headed, "The Moon a Dead world." The idea of dead worlds and moons; also the idea that Mars, and some of the moons of Jupiter, are the only habitable worlds in our "solar system," is so ludicrous to me, as antagonistic to progression's law, that I feel called upon to advance a few ideas as set forth in the "Hollow Globe" theory. Proctor says the moon is dead, and that our earth is on the decay, and is approaching the sun, and will eventually fall on that luminous body. It is also claimed that the outer planets are dead, barren worlds, going their eternal rounds in total darkness, frozen worlds, wrapped in the icy embrace of king frost, plodding along in the stillness of death, without a blade of grass or a flower to beautify them, without an insect, frog, bird or a human being to accompany them upon their solitary journey. "Oh, solitude! where are thy charms?" Such is the accepted theory in regard to the outer planets. This is the frozen, dead part of our "solar system," and must be so, it is claimed, on account of their remarkable distance from the sun.

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Now let us come a little nearer home. Mercury, nearest the sun (we are told) is scorched to cinders, and things are frying a little on Venus. They are not inhabited, says the popular theory. No grass, flowers or animated life on their radiant, kiln-dried, burnt surfaces; yet they are going their rounds, kept within the bounds of duty. We will now come home and examine our earth. We find its surface divided into land and water. The land mostly covered with grass, vegetation, flowers, forests, houses, villages, cities; its surface teeming with insects, crawling things, birds, four-legged and two-legged animals. We find steamboats plowing its mighty rivers, and riding o'er the billows of old ocean, from continent to continent; and, take it all in all, it is quite a live, busy world. Sweet flowers, trees of nice foliage to beautify it, birds with fine plumage piping forth their melodious songs, and man with his genius to accompany him, as it swings in its orbit around the central sun. Why this difference? Does it not look like a work of chance? Methinks I can see poor Neptune shivering in the cold, and hear things sizzling, steaming, frying and boiling upon the red-hot surface of dried up Mercury, while our earth is the lucky one. Lucky for us that we were born on the planet earth. If we had been born on Neptune we would have become frozen statues of ice; and, on Mercury, we would have been fried into grease and scraps.

Our lucky earth, what a blessing for us!

It gets pretty cold in winter and hot in summer; but we can stand it quite well, and it's the best world we ever lived in. How came Neptune to be so far from the sun as to freeze, and Mercury so close as to boil, and the earth just the right distance? We have often asked how Neptune got so far away, and have been told that God threw it there, (the Jewish God, of course); but just why he should tug away, make Neptune out of nothing, then give him such an outrageous fling as to land him so far away as to cause him to be totally unfit for business, is an unsolved mystery.

Again, why did he not use a little more elbow grease when he tossed Mercury out? How did he happen to get our earth just about in the right spot? I don't believe that fellow we read about in Genesis done it at all. The sun, the primaries and secondaries which swing around her, all the worlds and systems throughout the boundless universe, must have been formed by natural law, and we shall proceed to show that nature does not work in any such haphazard way as to produce a live world, then by the same laws it decays and dies. Astronomers claim that the moon was once as live as anybody, but is now a vast cemetery of the dead. It is admitted that the moon is an outgrowth of our earth, a child of earth, if you please.

Let me ask you would-be thinkers, philosophers and sages, did you ever know the daughter to get beyond the power of reproduction before the mother did? That's just what is claimed for the moon. It once sustained human beings, but cannot produce or sustain life any more. It played out before its mother earth did. This appears to the writer like supreme folly, to say the least.

We will now take up progression's law and see what it has done, is still doing and must continue to do. We will compare our "solar system," the planets and their moons to a family of children and grand children. The sun is the mother, and gave birth to Neptune first, and in her childhood days swung around quite near its mother, and getting out a little at each revolution around the parent sun. Should it get out only the thickness of a gold leaf at each revolution, there has been time enough in the past for her to get out to the great distance of three billions of miles. Uranus being born next, then Saturn, and likewise to Mercury. Some astronomers claim to have discovered another planet forming between Mercury and the sun, which they have named Vulcan. These planets, when old enough, give birth to worlds which we call moons; thus the sun has children and grandchildren the same as earthly parents. Thus the new theory claims our "solar system" was formed. Please contrast the two, and see which is in harmony with progression's law.

A. ALLEN NOR.

Starved Nerves and Famine Teeth.

In may not be generally known that the same element required to nourish the bones, are also equally necessary for the maintenance of the nervous tissues of the body, the brain, and the nerves. Bad nerves and bad teeth are neither an infrequent nor an accidental combination of ailments. The same conditions of body which lead to lowered nerve tone, lead to decay of the teeth, whether the cause be a disturbance of digestion which prevents the proper assimilation of the "salts" (the bone and nerve building elements of body), or a deficient supply of these important elements in the dietary. Premature decay of the teeth is an ominous outlook for an individual; it means premature decay of brain and nerves as well; it means an early loss of the energy and buoyancy of youth. In view of these facts, there is a sad future before the American people. The condition of the teeth of the average American is such that it has been asserted that a hundred years hence, at the rate at which deposits of gold in human teeth are now taking place, there will be found more gold in the cemeteries of the United States than in the mines of Colorado. However this may

be, certain it is that the young man or woman of twenty who has thirty two, or even twenty-eight, sound teeth is an exceptional individual. Plenty of boys and girls of sixteen or seventeen years are wearing artificial teeth.

Such will be the fate of our system and all planetary systems in the universe, according to the accepted theory. If the outer planets, their moons as well as our moon is dead, what has become of progression's law so far as they are concerned. By the new theory we behold the law of progress doing its work, the planets getting out, developing, unfolding, ever progressing. The new formed planet being quite close to its parent sun, the same as the little child. As the planet gets older it gets farther from its mother, as the child is permitted to do. The accepted theory says the outer planets are dead, too far from the sun to receive any benefit from her. We say no, they have become of age, able to transact business independent of the parent, the same as the child of twenty-one. The only difference between the child and its big brother is the difference in their ages and unfoldment. We say the only difference between the sun, Mercury, Neptune and our moon is their ages and development. The same law that developed the men of our day from babyhood, will develop the babies to full-grown men and women. The sun was once dependent upon her mother (Acyone) but, by the law of unfoldment, she has become self-luminous. The law of an atom is the law of a mountain. The law which developed the sun to her self-luminous condition, has, no doubt, long ere this, developed the outer planets to a self-luminous condition; hence, they are not dependent on their mother for light and heat. Venus and Mercury have no moons, simply because they are not old enough to fulfill the law of reproduction, neither is the little girl of ten years old.

The moon is said to be dead; cannot sustain animal life for want of an atmosphere. We are told that the atmosphere of Jupiter is more dense than ours, and that we would weigh more upon her surface than we do here. This is no doubt true, and is in harmony with the law of progressive unfoldment. Jupiter being older than our earth, and a more dense atmosphere, so our earth, being older than Mercury, her atmosphere would be still less dense, more rare, than ours. Mercury being much older than our sun, in fact, our moon in embryo compared with Mercury, hence her atmosphere would be still less dense, so rare, as not to obscure the appearance of a star the instant it passed from between us and a star beyond. They tell us the moon was inhabitant, had an atmosphere, was alive and well, and that it was formed, propelled around its mother, attending to its business, by natural law. Now it's dead. Progression's law, which made the moon able to sustain vegetable and animal life, has, I suppose, withheld her power, ceased to be eternal, and a dead moon is the result. Dead moons, dying, dead worlds. What nonsense! Away with such flimsey. The moon is going its rounds, is it not? I saw her this evening, and she looked to be alive, healthy and well. We looked her in her fullness, pushing her modest face up the Eastern horizon, shedding her pale rays over this portion of the globe; yet she is dead. If she is dead, how and by what power is it propelled around the earth? Might as well tell me the young robin will continue to fly around its mother after it is dead. Please consider what an eternal law of progressive unfoldment means. Take a broad, comprehensive view of the eternal law of unfoldment; for by this law our earth will give birth to more moons, Venus and Mercury (lovely children they are) will give birth to moons when old enough, and our moon (which they call dead, but not buried) will yet give birth to moons, and her children will give birth to others, and she (our moon) will become the center of a system, and grand daughter of the sun, that she now is, will also become grand-mother in time.

Thus, by an eternal, progressive law are systems formed, and propelled around their common centers, thus will they ever continue to be formed. Instead of dead and dying worlds, they will continue to unfold, and the inhabitants upon their surfaces will unfold to keep pace with them. It is said our world is on the decay. Aye, believe it not, she is not half done yet. She will give birth to other moons, until her frigid zones are unlocked, and where king frost now holds sway, will be cities, towns and hamlets, fields of waving grain, gardens of flowers, and birds of meadowed song will be there to cheer the inhabitants of that far distant day, which must and will come. The eternal law of progress will continue to give birth to worlds, and to keep alive all moons and planets and cause them to unfold, and thus will our universe, planets and moons, as well as the people upon their surface, progress on and on, to higher and finer conditions, but never reaching perfection.

A. ALLEN NOR.

Talmage.

Talmage certainly has oratorical power, and his oratory is unique. He is an actor and he knows how to play the part of the clown. He has art and says things which amuse by their very extravagance. His wit is coarse, but for this very reason it is effective with the average audience. He possesses imagination and is something but not much of a poet. His similes, tropes and illustrations are often ridiculous, but they are his own. His originality is in expression and manner, not in thought. He is incapable of abstract reasoning and he never tires his audience with philosophical ideas. There is nothing abstruse about him. He is concrete in thought and method. He thinks like a child and has childish views. He is emotional and religious by nature. There is no reason to doubt his sincerity—to question his honest belief in the doctrines he preaches. For the kind of work he does he receives a large salary it is true, but liberals have no right for this reason to question his honesty. Men do not generally preach what they do not believe when they can be popular and make money by preaching what they do believe.

Talmage's main deficiency is lack of intellectual integrity. His sermons are made up largely of distortions of facts, of absurd stories, of evasions and exaggerations and of downright falsehood. He is not a learned man, but he knows enough to know that many of his statements are untrue. He indulges in lying, and I believe no doubt that he believes that he is justified in lying, that it is approved of God, since it is in the interests of religion. With the fathers of the early Christian church it was justifiable when used in the interests of their faith, and with many this is a practical belief to day.

Talmage is an illustration of what is true beyond dispute, but of which so few comparatively have a clear idea, viz: that religion and regard for truth, that religion and a faith disposition, that religion and honorable and scrupulous methods, have no necessary connection, and may and often do exist apart from each other.—B. F. Underwood.

Criminals Reformed.

No wonder criminals are ready to repeat the offense, for they are fed on thoughts of crime continually during their term of imprisonment. Most of the managers of prisons look upon the inmates with contempt and hatred, and practice all manner of cruelties for infliction of prison discipline. The worst in their natures is cultivated, to the entire exclusion of the good.

It is possible to turn penitentiaries into reformatory institutions that will be impossible for one to commit crime after leaving its protecting and educating care. But its managers would have to be living teachers—that is, persons who live and are a part of the harmonious truth they would impart.—The Universal Republic.

By the new theory some planets are not burnt to cinders, others frozen to death, and still others dying; and finally the entire system will play out, sun and all, good-bye, solar system.

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—Good Health.

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Talmage is an illustration of what is true beyond dispute, but of which so few comparatively have a clear idea, viz: that religion and regard for truth, that religion and a faith disposition, that religion and honorable and scrupulous methods, have no necessary connection, and may and often do exist apart from each other.—B. F. Underwood.

Criminals Reformed.

No wonder criminals are ready to repeat the offense, for they are fed on thoughts of crime continually during their term of imprisonment. Most of the managers of prisons look upon the inmates with contempt and hatred, and practice all manner of cruelties for infliction of prison discipline. The worst in their natures is cultivated, to the entire exclusion of the good.

It is possible to turn penitentiaries into reformatory institutions that will be impossible for one to commit crime after leaving its protecting and educating care. But its managers would have to be living teachers—that is, persons who live and are a part of the harmonious truth they would impart.—The Universal Republic.

By the new theory some planets are not burnt to cinders, others frozen to death, and still others dying; and finally the entire system will play out, sun and all, good-bye, solar system.

Such will be the fate of our system and all planetary systems in the universe, according to the accepted theory. If the outer planets, their moons as well as our moon is dead, what has become of progression's law so far as they are concerned. By the new theory we behold the law of progress doing its work, the planets getting out, developing, unfolding, ever progressing. The new formed planet being quite close to its parent sun, the same as the little child. As the planet gets older it gets farther from its mother, as the child is permitted to do. The accepted theory says the outer planets are dead, too far from the sun to receive any benefit from her. We say no, they have become of age, able to transact business independent of the parent, the same as the child of twenty-one. The only difference between the child and its big brother is the difference in their ages and unfoldment. We say the only difference between the sun, Mercury, Neptune and our moon is their ages and development. The same law that developed the men of our day from babyhood, will develop the babies to full-grown men and women. The sun was once dependent upon her mother (Acyone) but, by the law of unfoldment, she has become self-luminous. The law of an atom is the law of a mountain. The law which developed the sun to her self-luminous condition, has, no doubt, long ere this, developed the outer planets to a self-luminous condition; hence, they are not dependent on their mother for light and heat. Venus and Mercury have no moons, simply because they are not old enough to fulfill the law of reproduction, neither is the little girl of ten years old.

The moon is said to be dead; cannot sustain animal life for want of an atmosphere. We are told that the atmosphere of Jupiter is more dense than ours, and that we would weigh more upon her surface than we do here. This is no doubt true, and is in harmony with the law of progressive unfoldment. Jupiter being older than our earth, and a more dense atmosphere, so our earth, being older than Mercury, her atmosphere would be still less dense, more rare, than ours. Mercury being much older than our sun, in fact, our moon in embryo compared with Mercury, hence her atmosphere would be still less dense, so rare, as not to obscure the appearance of a star the instant it passed from between us and a star beyond. They tell us the moon was inhabitant, had an atmosphere, was alive and well, and that it was formed, propelled around its mother, attending to its business, by natural law. Now it's dead. Progression's law, which made the moon able to sustain vegetable and animal life, has, I suppose, withheld her power, ceased to be eternal, and a dead moon is the result. Dead moons, dying, dead worlds. What nonsense! Away with such flimsey. The moon is going its rounds, is it not? I saw her this evening, and she looked to be alive, healthy and well. We looked her in her fullness, pushing her modest face up the Eastern horizon, shedding her pale rays over this portion of the globe; yet she is dead. If she is dead, how and by what power is it propelled around the earth? Might as well tell me the young robin will continue to fly around its mother after it is dead. Please consider what an eternal law of progressive unfoldment means. Take a broad, comprehensive view of the eternal law of unfoldment; for by this law our earth will give birth to more moons, Venus and Mercury (lovely children they are) will give birth to moons when old enough, and our moon (which they call dead, but not buried) will yet give birth to moons, and her children will give birth to others, and she (our moon) will become the center of a system, and grand daughter of the sun, that she now is, will also become grand-mother in time.

Thus, by an eternal, progressive law are systems formed, and propelled around their common centers, thus will they ever continue to be formed. Instead of dead and dying worlds, they will continue to unfold, and the inhabitants upon their surfaces will unfold to keep pace with them. It is said our world is on the decay. Aye, believe it not, she is not half done yet. She will give birth to other moons, until her frigid zones are unlocked, and where king frost now holds sway, will be cities, towns and hamlets, fields of waving grain, gardens of flowers, and birds of meadowed song will be there to cheer the inhabitants of that far distant day, which must and will come. The eternal law of progress will continue to give birth to worlds, and to keep alive all moons and planets and cause them to unfold, and thus will our universe, planets and moons, as well as the people upon their surface, progress on and on, to higher and finer conditions, but never reaching perfection.

—Good Health.

Talmage.

Talmage certainly has oratorical power, and his oratory is unique. He is an actor and he knows how to play the part of the clown. He has art and says things which amuse by their very extravagance. His wit is coarse, but for this very reason it is effective with the average audience. He possesses imagination and is something but not much of a poet. His similes, tropes and illustrations are often ridiculous, but they are his own. His originality is in expression and manner, not in thought. He is incapable of abstract reasoning and he never tires his audience with philosophical ideas. There is nothing abstruse about him. He is concrete in thought and method. He thinks like a child and has childish views. He is emotional and religious by nature. There is no reason to doubt his sincerity—to question his honest belief in the doctrines he preaches. For the kind of work he does he receives a large salary it is true, but liberals have no right for this reason to question his honesty. Men do not generally preach what they do not believe when they can be popular and make money by preaching what they do believe.

Talmage's main deficiency is lack of intellectual integrity. His sermons are made up largely of distortions of facts, of absurd stories, of evasions and exaggerations and of downright falsehood. He is not a learned man, but he knows enough to know that many of his statements are untrue. He indulges in lying, and I believe no doubt that he believes that he is justified in lying, that it is approved of God, since it is in the interests of religion. With the fathers of the early Christian church it was justifiable when used in the interests of their faith, and with many this is a practical belief to day.

Talmage is an illustration of what is true beyond dispute, but

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.
B. W. Plum & McFarland Sta.

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A. F. NELCHERS - - - EDITOR

At Two Dollars per Year to Subscribers in the United States, Canada, and all parts of the Foreign Country. No subscription entered will be paid for, but sample copies will be sent to any address on application. In the United States The BETTER WAY will be sent Six Months for \$1.00.

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When the post-office address of The BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Advertising which appears in the BETTER WAY, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The BETTER WAY goes to press every Wednesday.

NOTICE!
All communications pertaining to either the editorial or business department of this paper, or letter containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFarland, CINCINNATI, O.

All life is the effect of love, for love is God.

False economy often becomes the worst extravagance.

Those who seek reasons to be offended are not worth apologizing to.

Those who have too much love for self can have none left for others.

We don't need money so much as the strength or the will to do good.

Purity leads to light by inspiration—self control to power through psychological potency.

Exposing a wrong to gratify self, man neither serves the public nor benefits himself, either materially or spiritually.

To attain love or happiness is the intuitive aim of every soul. Man reaps what he sows and to attain it therefore he must dispense it.

When you have a burden to carry make up your mind to do it gracefully or without complaint and half of the weight is taken from it at once.

Be charitable for your own sake if not for others' sake. It makes your spirit friends weep to see you retrogressing by calumniating a brother mortal.

It so aggravates some people not to be able to find fault with those they dislike that they will invent something rather than let them be passed as perfect.

If you are sick and need sympathy just try and sympathize with someone else that needs it. Like attracts like. What we give to man we get from nature in return.

It is very uncharitable to denounce a man, who after years of rectitude in a moment of weakness does a wrong, thus robbing him of laurels which he has not forfeited.

"I begin the new year by saying you are better and better and may you be happy in obtaining new subscribers all this blessed year."—Hudson Tuttle in a private letter to THE BETTER WAY.

The man who cannot forget or forgive after due reparation has been made or for offences not intentionally committed is either a fool or a miserable sneak whose society is not to be sought after.

The King of Siam has 300 wives and 87 children, was married at 12 and is now 36 years old; is said to be a good fellow, fond of his wives and loves his children. Marriage is no failure in that country.

If you cannot find fault with a man, do not hunt for anything. For if a man's unspiritual nature is so far rounded out that it needs a microscope to find the dis cords, he may pass as being far above the average.

The Golden Gate is about to publish a compendium of its "Spiritual Fragments" that have been appearing as editorials for some years past in pamphlet form. Many will find consolation in reading them, as they contain much that is comforting and elevating to the soul nature of man.

Listen to the tale of woe or happiness—the confessions or regrets, hopes and loves, of your spirit attractions, and you have a spiritual photograph of yourself. If not to the exact incidents at least in those that harmonize with them—like attracting like according to the aura we have on us.

The spirit of man ripens in the body as a chicken does in the egg. When perfected it is no more a mortal being, but a spiritual one, and thus breaks the bond which bind it to matter and goes to where it will be more at home than in matter—namely in the entity of spirit, so called.

Even the materialistic papers are beginning to speak of the much misused term "Dr." Everybody wants to be called Doctor, and the faculty itself is speaking about discarding the term entirely saying that its respectability is lost. But people will continue to believe that a prefix is indicative of sense, both by the addressed and addressing.

It is selfish to complain merely for the sake of complaining or finding fault. There are many little ills that cannot be altered and must be borne; thus it is selfish to burden others with them. That which cannot be cured must be endured, simply. Angel blessings always attend the silent sufferer.

We only receive higher light from the spirit world as we become enabled to comprehend it—i. e., receptive to it. Materialists often ask why the spirits don't tell us something we don't know. Faith or a willingness to believe opens the way, but trying to break through skepticism is like throwing pearls before the swine.

That which is done willingly and with good motives always has a clear aura surrounding it, while that which is done for effect merely always looks slovenly, or feels so at all events, even if polished on the surface. A pure aura gives the most urbane object a clean appearance, and particularly noticeable to sensitives.

To argue with a man we put ourselves on a level with him. To become angered during the debate we fall below him. If you consider yourself right give your opinion, and listen to your opponents and then part as friends. False pride or a false sense of honor in not wishing to concede the point is the cause of all strife.

The man who can't tell a compliment from an insinuation is a fool, and the one who wilfully misinterprets the one for the other is a dangerous character to deal with and should be left severely alone. Such frequently delight in malice and exercise it on the most trivial pretense. Be on the qui vive against them. They have not yet outgrown their serpent nature.

To the same degree that a man lacks conscientiousness for his fellow men he is in spiritual darkness. To the same degree that he is selfish he is untrustworthy. As he feels for others he may be entrusted with confidence, power or light—although the latter is a natural attribute of love, for man becomes prophetically intuitive in comparison to his benevolence or charity for others.

Those who are easily led by kindness often become very mulish when pushed. The same being found so frequently together, it seems that stubbornness spiritualized produces gentleness of spirit; and so where we find gentleness we may also look for the other to some degree. All evils and all good qualities have their antipodes in the same being. It is the positive and negative—the polarity—of existence.

If you do not wish to be thought bad of, then act good. Those who are so sensitive that they must need be praised all the time in order to keep up strength and courage, should not fail to conduct themselves in such a manner that naught but praise can be said of them; and continue their good work as long as they feel that they need such praise. When above worldly praise, that of the angel world will be felt instead.

Gain the respect of the spirit world and that of mortals will surely follow. How? By doing, saying, or thinking only that in private which you would not be ashamed to do, say or think in public—if the latter were also possible. By this course you attract the company of angels, and it is their influence which makes you intuitively respected or loved. We have an unwitting deference for some people, while having a similar disrespect for others. The former are honest within while the latter are not. Such is the psychometric tell-tale of human nature.

Faith, divinest emotion of the human soul, how comforting to those who know, who feel thy import. 'Tis not so blind if all but knew thy mission to mankind. A god doth live for those who will, who can, trust truly to a higher power. And then 'tis faith that makes its influence felt. For why exist when faith is naught? Can we trust to nothing, or can nothing realize our trust? It must be mutual, and we, the lesser, must first demean ourselves to ask its aid, support, blessing, comfort. Once felt, we have the truth, for faith is truth felt, and then we know there is a living God. Not in person, but grander, greater, more sublime. It is sweet nature, and nature is spiritual—is intelligent.

It makes no difference to angels whether a man holds a position in life or not. Intention is all that attracts their notice. Worldly minded people may think differently, but such do not seek the companionship of angels. At least such thoughts do not attract them. The most despised have often the highest spiritual associates, and are thus led right, while the worldly wise are subjected to confusion by the attraction of earth-bound spirits. Nature is just in creating conditions suitable to our needs. The unfortunate and honest attract angelic—the contemptuous mockers. Be charitable even if you cannot be respectful, for the time may come when you will need charity yourself, and you cannot expect to reap what you have not sowed.

Young girl (at fortune teller's)—"What! I'm going to marry a poor man and have seventeen children! It's outrageous! My friend Sarah had her fortune told her, and you said she was to marry a millionaire and live on Fifth avenue. Here's your quarter!" Fortune teller (with dignity)—"Your friend Sarah got a fifty cent fortune, miss."

To know whether marriage is a failure or not is to try it. The majority of the married folks seem to be satisfied with their lot, and it is surely for them to decide if the question is to be decided. The unmarried can know nothing about it and thus cannot render a decision, while the few malcontents who had not love enough for each other to make marriage a success cannot, legally considered, have a voice in the matter. There may be exceptions where the love was all on one side and selfishness on the other; but as it is difficult for outsiders to settle this, these exceptions must be left to a sphere for themselves and not be permitted to sow the seed of dissension amongst the contented ones of married life. Cease the agitation publicly or try it again. Better luck might follow the next attempt.

Judge Barrett, of New York, has decided that no one can be required to take an oath in court if he prefers to simply affirm. Nor can he be questioned as to his religious belief. He declares it to be an impertinence to interrogate a citizen as to his views of the existence of a deity. It is hoped that this will help to put an end to the outrage of petty lawyers, who have no valuable beliefs on the subject themselves, holding up honest men to shame as infidels and atheists because they do not hold orthodox religious views, or are honestly in doubt. Judge Barrett is right; it is unbearable impertinence. Every citizen has a right to his own opinions, and he is none the less qualified to testify as to facts. It is equally gratifying to know that in no case need a witness kiss a dirty book, however valuable may be the contents of the volume. Sweeping up the refuse of religious tyranny is no trifling matter.—R. P. Journal.

As long as we worry about anybody else's opinion, either for or against us, we need smoothing out—thus indicating that there are still kinks in our character that are not spiritual—not in harmony with the laws of spirit. To crave for others' opinion, betrays that we lack self-judgement or still have self-love enough left to desire praise. To fear others' opinion betrays that we have not done our duty or have a bit of a guilty conscience. The truly honest don't care a continental what people think of them. They simply do what they think is right and if the motive is honestly meant they need care for no one's opinion. Consult your own conscience, and if that does not worry you, go ahead. Every man's motive ought to be best known to himself, and if the motive is good the soul is in no danger. Impulsiveness may cause regret, but thus we learn by experience. Only don't make this an excuse, when you know it is not, for this only adds to the evil. Rather apologize when wrong. It is more angelic than to keep up a false sense of righteousness. Opinions against us cannot harm if not justly deserved; but as long as we are disagreeably affected by them, a sore spot is touched which needs attention. "You should forget your wounded side and return good for evil."

THE AGNOSTIC.

A savant was invited to witness some spiritual manifestations in order to give his opinion on the same and if possible to solve the mystery connected with them. He gave it a thorough investigation; came to the secret conclusion that they were spiritual, or at least produced by an intelligence outside of the mortals present. But, said he to himself, if I admit this, they will call me crazy and I cannot invent any other hypothesis that will answer the question rationally. So I will simply say "I don't know."

THE JANUARY FORUM.

Has, among other interesting, instructive and progressive articles, one on "Magnetism and Hypnotism," by Dr. J. M. Charcot, of Paris, the greatest living authority on this subject. We can hardly do justice to the article in a condensed statement; and thus advise those interested on the subject to read it for themselves. It opens with a reference to Mesmer's theory, but says that it was essentially different from what is now customarily designated under this head. It was known then as "animal magnetism" that was being operated upon. Later it was labeled "artificial somnambulism." When Dr. Bruit experimented he found that it could be self-induced, and named it "magnetic sleep," from which originated the word "hypnotism," and coined by Braid himself. But M. Charcot deals with it as a power in the hands of an operator over sensitive persons, and gives some interesting facts gained from experience and experiments. He says these phenomena contain nothing supernatural, but that hypnotism is directly amenable to our means of investigation, and must needs be an integral part of the known domain of science.

A SPIRIT REMEDY FOR LA GRIPPE.

Pour one pint hot water on one table spoon full of Senna leaves—not boiling water, as this draws out properties which cause griping—and add to this one-half stick black licorice, one teaspoonful ice-land moss, one ounce rock candy, half a teaspoonful rhubarb, five grains quinine and a few drops spirits camphor. Allow this mixture to draw about two hours and cool off, but in a warm room so as not to become chilled. Then stir well and strain through a piece of fine muslin. Keep in a corked bottle and take one teaspoonful every hour, beginning in the morning until bedtime. If not cured within twenty-four hours from time of taking first dose continue the medicine another day. Persons easily acted upon will be relieved within twenty-four hours, though tough natures may need from two to three days medicine. The above named quantity, however, is enough for the worst case, and with five cents worth of each of the herein named articles (35 cents) there will be enough left to make four or five more mixtures with the exception of the stick licorice which will cost about 10 cents extra. Fifty cents however will cure half-a-dozen persons. Spirit remedies are the cheapest in the end.

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PRASE TO BE PRAISED.

How can he who is in despair write on hope? Discourage a man in his project and he is apt to give up before making a trial. Worry a preacher with hard times and you cannot expect him to deliver a sermon on the prosperity of the church. Lay bear your weakness to a newspaper reporter by censuring him for not praising up your virtues in his last issue, and you cannot expect him to become very elated or enthusiastic in your behalf after that. So we may apply the rule to investigators and mediums. If you desire truthful communications have truth in your heart when you go to a seance. If a medium desires to be praised for his or her virtues, they should exhibit their good qualifications as a basis on which to make the praise worthy. Not by bad temper, but by love, charity, generosity, forgiveness—all that which they are constantly preaching for others to practice. Let us begin on self with that which we prescribe for others, and all will get rewarded finally. But the truly spiritualized mortal or medium does not care for man's praise or worldly honor. The spirit world cares for them; and those who experience this, know that it is, because they have given up seeking mortal deference and reaped that of the angels instead. Such deference produces happiness—the other constant discontent and often soul agony. Which would you prefer?

IT IS COMING—QUIETLY.

The Rev. R. J. Burdette, of Brooklyn, in one of his newspaper writings, concerning the future life, says:

"When we all get to the summer-land we'll be so astonished to see each other there, and have so many things to take back that we've said about each other, that for the first two or three hundred years we won't more than half enjoy ourselves. We'll be afraid every time we turn a corner that we will meet some saint with a brighter crown and a louder harp than we have, and feel compelled to apologize for having denounced him as a foredoomed scoundrel and unmilitant hypocrite, and then how small we shall feel to learn that he is an old resident, having been gladly welcomed there fifty years ahead of us when we thought—and, heaven forgive us, maybe hoped—that he was howling in an 'everlasting bonfire.' Heaven, I imagine, is a much larger country than most of us are inclined to think. If ever I get there—and I do hope I will; if ever they let me in—I don't know—I can't see how, with any reason or upon any grounds, they are going to shut anybody else out."

This furnishes another evidence of the liberalization of Christian belief in the broad light of Spiritualistic revelation today, and proves that our cause is advancing on a larger basis than we would give it credit for. Some day, in the near future, we will suddenly awaken to the realization that all progressive minded people are accepting Spiritualism as the popular and most natural religion or science extant. Then why quarrel with the few pig-headed narrow-minded bigoted non progressive jibbernowls that are still howling against the advance of the new truth. They are mere Don Quixotes combatting the fans of a windmill against which they are but mosquitoes. Man cannot conquer spirit. The latter will prevail, and if left to its own potent operation will do more in a week than we can in a year by argument or opposition. The latter only attracts opposition, while the former takes quiet possession of thinkers and develops them into a desire for spiritual comfort and light and often makes Spiritualists of them without aid of the phenomena. Opposition brings out too much of the mortal and this disturbs the operation of natural law on man's soul nature.

LIFE.

Life! What is it? The mere attempt to define it leads man away from a comprehension of it; for the intention is an emotion of the soul that says "I am greater than thou!"

How can we define that of which we constitute but an atom. We may understand that which is below or on a par with ourselves, but not that which is above us, metaphorically speaking.

Life is causation, and of that we know only the comparatively few effects around us—the greatest of which is that little species known as self. And what a lifetime of study is required to learn the nature of that little particle.

God made us easily said. But how, is far from being known or understood. God is a good term to use in lieu of a more significant one. By its use we mean an intelligence—an intelligent or conscious something. But what that something is we can only judge as far as we comprehend our own being. We are individually a microcosm of that universal cause and consequently must contain all the attributes that Life possesses. But how much do we know of self? Some know very little, though all the more of everything else; and the farther we have self in the rear in this search after a com-

prehension of Life, the more we run into speculations or confounding hypotheses.

Self-knowledge is the foundation of all wisdom; is the guiding star of all research into the hidden mysteries of existence; is the anchor on which we can hope only for a definite or absolute understanding of facts.

All that exists is allied to us in some way, and the nearer we can apply it in conjunction with self, the better we know it, or own it, we may say. What we know abso'utely is our own—even if plagiarized; for we do not plagiarize a thought until we can comprehend it, and we cannot comprehend it until we have studied or applied it to our own being—our individual understanding in some way.

What we do not comprehend does not yet belong to us, and in fact, is seldom accepted as truth. But because we do not accept it does not make it a non-entity. That which does not exist cannot be thought. It may appear vague or impossible, but that is because it is yet without our range, or illogically presented. The first is due to a still dormant state of certain faculties within us (which naturally shuts out our interest for the same as well) while the latter may be due to a non-appliance of the theory presented to self.

It is like teaching morality that is not personally applied or practiced. It finds no lodgment in the soul of the hearer or reader. So we can only know of life or make ourselves understood. We must own the knowledge that we wish to impart, and to own it, the same must come out of us—either by a natural awakening to it, by experience, or by the study of self—by introspection.

Self-knowledge leads to a knowledge of life, and is the only avenue through which we can obtain this information, for we constitute the only example of life as it exists in the cause—the only true epitome of the original, and when swerving away from this centre we are like the dog grasping at the shadow for the bone; virtually going from the light towards the darkness.

Self is the book of light, of wisdom, of facts to study, and as we know this, we comprehend the nature of Life!

WHERE IS THE NAZARINE?

A correspondent requests us to give our views or opinions as to the existence of Jesus Christ. He begins his letter, though, by taking exceptions to the words of Miss Hagan, published in issue of 4th inst., saying: "Just here is a stumbling block in my way. That Jesus lived can never be doubted by any scholarly person. The letter of St. Paul, who was miraculously converted to the teachings of Christ, may be traced back pure and simple to the very year in which they were written. Now, why he, who, after crucifixion, appeared often in materialized form, cannot be found to have existed in the spirit world, is simply surprising to me. If he exists, I think the spirit who controls the above medium had better turn his attention to the world in which he dwells and find out some of its laws before returning to us uninformed, and thus set Spiritualism back a thousand years."

Much more could be said against than in favor of the above. Not that we wish to disturb the minds of believers in bible lore, but we said in the beginning that we would not discuss the question, and thought it a waste of time and space to have it discussed. It can make but little difference either way, and would not affect Spiritualism one way or the other. Had we no phenomena by which to prove our claims for immortality in the present, we would probably, like the Christians, want a record to



Pittsburg, Pa.

To our friends, greeting! A grand Paine Celebration will be given at Lafayette Hall, 111 Wood street, Pittsburg, Pa., Wednesday, January 28th, 1890, at 8 p. m. Mr. and Mrs. Hugh Pease, Dr. Newell, under the auspices of the Pittsburg Social Society. Admission: Contribution \$1. ladies free, donations must be shown at the door.

Boston, Mass.

A large audience greeted our speaker at the Independent Spiritualist Club Tuesday evening, Jan. 16th. In the absence of the President, Mr. H. F. Adams, Dr. Gular Wiklund acted as chairman for the evening. Mr. H. W. Stratton (the blind medium) a ready helper at the club, opened the meeting with a song with an accompaniment upon a musical instrument of his own invention. After singing by the audience of "Sweet Bye and Bye," the speaker responded in well chosen words upon that subject, and then proceeded to answer the questions given by the audience, displaying a readiness and familiarity of the subject, and held the close attention of his listeners throughout the time. His words were given rapidly and nearly all recognized.

C. B. F.

Buffalo, N. Y.

J. Frank Baxter is with us for the month of January, and is drawing good houses, as usual. His descriptions of spirits are very correct and well defined, and the names are always given in full, so that there is rarely a mistake made in his direction. His lectures that precede his tests, or his spirit delineations, are of a high order and instructive. J. Frank Baxter is one of those that convince people of spirit return by his honest, straightforward manner of argument and by the truthfulness of what he says. Although his lectures are sometimes long ones, yet there seems to be no word or expression misplaced or misapplied. Yours fraternally,

J. W. DENNIS.

Muncie, Ind.

The State Association of Spiritualists held their first quarterly meeting in Wyson's Opera House, commencing June 8th, and closing on the 9th. Notwithstanding the inclemency of the weather a goodly number of the membership were in attendance and a very enjoyable time was had. Mrs. A. M. Gladning of Doylestown, Pa., was present and delivered her lecture, from us that will set the community thinking. She also gave her each lecture clairvoyant readings, and as far as I can recollect all recognized to be true and complete, and so far have not heard a word but what all were well pleased with her visit among us.

Mr. William Clegg of San Francisco, was also present, but not being well, could not take an active part; but still he lectured once and gave some state writings each evening; an enjoyable time was had by all present.

Would say that any association wanting a lecturer could do no better than to employ this noble sister, Mrs. A. M. Gladning. Hoping that she may visit us again in the near future. I remain as ever for the truth.

J. E. CROSSFIELD, State Secretary.

Boston, Mass.

The Echo Spiritualists meetings which are held every Sunday at 10:30, 2:30 and 7:00 and Thursday at 8 p. m. in America Hall, and 74 Washington street, with Dr. W. A. Hale, chairman, are still commanding large audiences, which are unusually interested in the instructive remarks and concise tests, delineations and psychometric readings by the various mediums which participate from week to week. The mediums show much enthusiasm in the work and are highly appreciated by the intelligent audiences which frequent this place. The writer has attended several of these meetings and is much interested in them. Mrs. A. E. King, Miss Nettie M. Holt, Mrs. Ida P. A. Whitlock, Mrs. L. E. Dowling, Dr. P. C. Drisco, Mrs. M. E. Pierce, Mrs. A. Wilkins, Mrs. Harry Stratton, Dr. C. Hardine, Mrs. Anna Burnham, Mr. Burnham, L. W. Whitlock, Jessie Round, Mrs. J. E. Wilson, Dr. Keeney, Ordway, Mr. F. D. Miller, Judge the highest, and largest medium we have represented at this place, and certainly they are the best without any exception that I have ever listened to, being thorough, deep and intellectual. All individuals, progressive and non-progressive, would do well to visit these meetings whenever opportunity presents itself, and surely this Old Bay State capital, we the acknowledged "Hub" of the S. might well be proud of America Hall's Spiritualistic meetings and their worthy and eminent Chairman. Yours for progressive truth,

SAMUEL D. WRIGHT.

Cleveland, O.

Sunday, January 16th, was one of the most disagreeable evenings we have had this season, and the rain poured down, nevertheless a good-sized audience greeted Mr. Clegg Wright, who occupied the rostrum of the Society for the Advance of Scientific Spiritualism. When Mr. Wright stepped to the front of the platform he was greeted with such a storm of enthusiastic applause that it was some time before he could begin his address. In his preliminary remarks the speaker expressed his pleasure with the music furnished and spoke of the value of harmony in carrying forward the work of such an organization.

He said it gave him great pleasure to serve a society of scientific Spiritualists, as, of course, a society for the advance of Spiritualism on a scientific basis would not hamper their rostrum with any dogmatic, creedal or theological restriction, and he thus felt a particular pleasure in the opportunity which such a platform offered for the untrammeled expression of free thought and facts of science.

After another musical selection Mr. Wright delivered the discourse of the evening in that masterly manner so characteristic of the individuality of the speaker. We regret the absence of both time and space for a complete synopsis, but can only give the main points:

DELEREE.

Watertown, N. Y.

Despite the bad weather many of our citizens and people from surrounding villages came to the dedication of our new temple January 1, 1890. All day the wind had been blowing a perfect gale and about 1 p. m. it began to rain and blow terribly. Regardless of this people began to arrive. The Temple is of wood with an entrance at the south-east corner, double doors leading into the vestibule; two large sliding doors open from this into the lecture room. The edifice is amply lighted by large windows and furnished with nice comfortable seats to accommodate about four hundred people. A platform at the west end of the building is surrounded by a neat railing within which the medium sits. On the wall facing the congregation are two large portraits of the doctors of the temple. At the north end of the platform is the door leading into the sacristy, in which will be found a large cabinet. This room is carpeted and nicely furnished, sealed with white wood and finished in its natural color. The lecture room is painted a sky blue with two panels over-head with stars. On the floor between the sides is matting and the platform is hand-somely carpeted. On the north end is a two-hundred-and-fifty dollar organ.

After the discourse the audience sang "Nearer My God to Thee," following which Mr. Frank T. Ripley of Boston, gave a test-seance which even the secular press admitted, in their report of it, was "successful." This, as all will admit, is quite a concession on their part, and goes to show the sign of the times. The test-seances which this gentleman gave before the above-mentioned date, were not satisfactory throughout the country, and he was engaged to give a seance after the lecture by Mr. Wright every Sunday evening in January.

Fraternally yours,

SELM.

The First Society of Spiritualists of New York City.

Mrs. Neillie J. T. Brigham spoke in the morning upon the following subjects given by the audience: "Progressive thinkers," "To what extent are we indebted to the spirit world for great inventions?" "Is the vision of eight or nine limited to that of an individual on this side of life, or are they (spirits) cognizant of transactions on different parts of the globe?" "Is mediumship a natural gift born to an individual, or is it ever more or less mediumistic, and if so, how shall one develop this power?" "Dreams—what are they?" "The Jewish Jehovah," and four subjects for poems, that were treated with that ability always shown by Mrs. Brigham, and was appreciated, as the applause that followed proved.

At the afternoon meeting for manifestations the principal feature exhibited was the healing power of Dr. Jenkins, who relieved many persons from whatever ills that might have afflicted them, from a simple cold to the pernicious foreign importation, "La Grippe." Those who were relieved invariably acknowledged the benefit conferred.

Mrs. M. E. Williams, who presided over the meeting, began the proceedings with a short address on the subject of faith healing, and the necessity of cultivating the power.

Mrs. Dr. Drake spoke from her own experience on the facts in Spiritualism and the good that would flow from a faithful observance of the demands that it makes upon our own course of life.

Mr. Ward, old in years and young in the knowledge of spiritual truths, says he was converted through the demonstrations of a medium.

Mr. G. S. Bowen, of Chicago, told how, twenty years ago, the medical doctors had agreed that no power on earth could save his life, and notwithstanding this, a healer wrought the miracle that students of science agreed could not be brought about by any earthly agency.

"What it is to be safe within the vale, to drop the anchor, and to be free from the rocks and storms of life is life," was the subject of which Mrs. Brigham discoursed in the evening.

MRS. KATE N. MATTISON, Sec'y.

Brooklyn, N. Y.

There were a number of subjects submitted for poetry that were treated in the characteristic style which has earned Mrs. Brigham a wide-spread reputation.

The music on this occasion had something to do with the healing power, and the audience was treated to a magnificent musical treat by a solo from M. Florentine.

Mrs. Brigham will speak next Sunday morning and evening.

Fraternally,

PATTERNS.

Brooklyn, N. Y.

The Women's Conference held their weekly meeting at the parlors of Mrs. Starr, 131 St. James Place, on Thursday evening. Mrs. Dr. C. J. Weyman was the speaker of the evening; her subject was "Materialistic Agnosicism vs. Spiritualistic Knowledge." He is a fine speaker and deep thinker, and handled his subject in a concise and forcible manner; he proved by reasonable facts that Spiritualism always existed. Bible history is full of it, and only those who do not care to know of the facts presented to-day are agnostics. He claimed that science was of a two-fold nature. Metaphysical, only giving knowledge of material things; and ignoring all beyond that couplet of truth. He claimed that Prof. Wallace and others had found a Spiritual Science that would revolutionize the scientific world, and when incarnated spirits in the mortal form and excreted spirits (out of the mortal form) entered into a co-operative system of operation, the world would then receive from spirit sources evidences of such a nature that will put science beyond the condition of materialism or agnosticism. We are drifting onward upward; the light revealed to those living in the nineteenth century will soon dispel the dark clouds hanging over superstition, and agnostics and materialists will soon fade from the face of mother earth. Mr. W. E. Elderly followed with a stirring address on "Naturalism;" his points were sharp and well taken. He also gave many convincing tests to many present. Judge Colt and others followed in short speeches. Mrs. Bertine was announced as speaker for next Thursday evening. This society is growing in strength and usefulness; the harmony presented at their meetings makes one feel at home, and enables the sensitive women to practice the art of public speaking. A school of this character is required in every city. To woman's energy the world must look for a superior race of human beings, and through their efforts the world will become spiritualized.

Unc. W. Elderly, of Newportbury, Mass., has located himself in Brooklyn, at No. 190 Madison street. He gives private sittings daily, and holds public circles on Wednesdays at 2:30; also Friday evenings at 8 o'clock.

An Independent Club is about being started, similar to the one now in successful operation in Boston, Mass. A meeting is called to meet at the parlors of J. Wm. Fletcher, 191 Fulton street, on Friday evening next to recruit members and take active steps towards perfecting the organization. Will give further particulars as progress is made.

Brooklyn Spiritual Union meeting at Franklin Hall, corner Bedford Ave. and South Second Street, on Saturday evening at 8 p. m. Mrs. A. H. Henderson delivered the address and gave character readings from articles handed her from the audience.

The Progressive Spiritualists held their annual Saturday evening Conference at Everett Hall, corner Bedford and Franklin Streets, on the 5th inst. Mr. W. E. Elderly was the speaker. A fine audience listened to belligerent discourse and convincing arguments. This is also a progressive society, and all will aid the efficient board of officers in their endeavors for success, good work and spiritual progress will reward their efforts. The BETTER WAY will be the representative paper of this society.

The Eastern District Conference held their Saturday evenings at Fraternity Hall, corner Bedford and Franklin Streets, Second street, on the 5th inst. Mr. W. E. Elderly followed with a stirring address on "Naturalism;" his points were sharp and well taken. He also gave many convincing tests to many present. Judge Colt and others followed in short speeches. Mrs. Bertine was announced as speaker for next Thursday evening. This society is growing in strength and usefulness; the harmony presented at their meetings makes one feel at home, and enables the sensitive women to practice the art of public speaking. A school of this character is required in every city. To woman's energy the world must look for a superior race of human beings, and through their efforts the world will become spiritualized.

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Mr. and Mrs. J. W. Fletcher have opened rooms for business at 191 Fulton street where he gives private sittings daily, from 11 to 1 o'clock; also public sittings Tuesday evenings and Thursday afternoons.

DELEREE.

Meadvile, Pa.

This city of theological colleges and sectarian propagandism is quite a center for psychic studies as well. Here is the home of Hon. A. B. Richmond, whose scorching words burned their way into the Seabury Commission's report, and inspired many with new faith. Here, too, lives Bro. A. Gaston, President of Cassadaga Camp Meeting Association. His g-nial nature and commanding bearing make friends for the cause. Happily for him and the cause, his good wife is with him in spirit and in truth, and the whole family seem "of one accord in one place," and that brought the Holy Ghost at the Pentecostal feast, and it brings the Holy Guests now. Bro. H. F. Bemis, too, is a pillar of fire to the wilderness wanderers, and a light to all in search of truth. Educated for the ministry—which he followed for a season—he is equipped for any emergency and ready for any attack, and he is not slow to use his opportunities. But those who know him seldom put themselves in the way of his mental arrows. They are content to "let well enough alone." Bro. H. Barrett, too, a graduate from the Unitarian College, honours his convictions and himself by a frank and fearless avowal of his faith in Spiritualism. This necessarily cripples his opportunities in the Church; for with all their boasted liberality—and they are far in advance of most other sects—they cannot tolerate Spiritualism in the Van. Unitarianism first and Spiritualism afterwards and secondary and subservient, is the only way it can be allowed. Better this than nothing. But the time must come when Unitarianism will follow and Spiritualism lead. Without Spiritualism Unitarianism is intellectual domination and spiritual dry rot; but without Unitarianism, or any other theological shroud, Spiritualism is life and power, and holds the keys to all the kingdoms of the spirit. Bro. Barrett is having some interesting and instructive experiences, of which more may yet be heard. Here, too, is the home of Bro. C. W. Judd, whose wife is sister to Mrs. E. L. Watson, whose name has graced the pages of the press. Mrs. Watson's relatives are nearly all Spiritualists and a credit to the cause.

Cassadaga has added some valuable recruits to Meadvile Spiritualism. Not only A. B. Richmond, whose influence is widely known, but others from the cream of the Church

have joined him. The lecture room is painted a sky blue with two panels over-head with stars. On the floor between the sides is matting and the platform is hand-somely carpeted. On the north end is a two-hundred-and-fifty dollar organ.

After the discourse the audience sang "Nearer My God to Thee," following which Mr. Frank T. Ripley of Boston, gave a test-seance which even the secular press admitted, in their report of it, was "successful."

This, as all will admit, is quite a concession on their part, and goes to show the sign of the times. The test-seances which this gentleman gave before the above-mentioned date, were not satisfactory throughout the country, and he was engaged to give a seance after the lecture by Mr. Wright every Sunday evening in January.

Fraternally yours,

SELM.

needless to say Mrs. Brigham took all by surprise and made a favorable impression on all who heard her. She spoke for a full hour. Mr. and Mrs. Davis, Mr. Gifford, president, and Mrs. Cutler were on the platform. As Mrs. Brigham remained with us only a short time it was Mrs. Cutler's wish that she should deliver as many lectures as she could. Watertown people thought they had heard lectures before, but these were beautiful and beyond anything they had ever heard. For her poems she chose subjects from the audience, and they were selected and moved many to tears—especially the poem entitled "The Wandering Boy," which was given the last evening. Mrs. Brigham gave five lectures Wednesday afternoon and evening, Thursday evening and Friday afternoon and evening. Mrs. Cutler gave a short lecture and psychometric reading Thursday p. m. The tests were splendid, and the psychometric reading was wonderful. Monday at 2 p. m. and 7:00 p. m. she held a series of lectures at the Franklin. These were far more interesting than the previous foreign importation, "La Grippe." Those who were relieved invariably acknowledged the benefit conferred.

Mrs. M. E. Williams, who presided over the meeting, began the proceedings with a short address on the subject of faith healing, and the necessity of cultivating the power.

Mrs. Dr. Drake spoke from her own experience on the facts in Spiritualism and the good that would flow from a faithful observance of the demands that it makes upon our own course of life.

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"What it is to be safe within the vale, to drop the anchor, and to be free from the rocks and storms of life is life," was the subject of which Mrs. Brigham discoursed in the evening.

At the annual election, held January 5th, the following officers were elected: Mr. Abel Davis, president; Mr. John G. Ford, vice-president; Mr. George N. Mattison, secretary; Mrs. Dr. C. J. Weyman, treasurer; Mr. Charles Davis, F. R. Mattison and Allison Burr were elected to act with the above officers as trustees for one year.

Mrs. Kate N. Mattison, Sec'y.

Brooklyn, N. Y.

The regular weekly meeting of the Woman's Spiritual Conference was held at the parlors of Mrs. Starr, 231 St. James Place, corner Fulton street, on Thursday, January 2d. This being the first meeting in the month, the exercises consisted in relating experiences of the many speakers. This mode of explanation of spirit phenomena is very interesting, especially to new investigators; it proves the consistency of material conditions, as well as perfect harmony in our mental atmosphere; in fact it is a school of instruction that all investigators should ponder over, and through the experience of others learn wisdom in their search for knowledge. This society is doing good and efficient work in instructing the weary, their place of peace and rest.

The Progressive Spiritual Conference held their Saturday evening meeting on January 4th, at Everett Hall. Mr. Oscar W. Elderly gave the opening address on his experience and development as a platform speaker and test medium. He was followed by W. C. Bowen, who pitched into Marsh's new book as absurd. This was an experience meeting, many interesting events were related by Mrs. Burgess, Mrs. Mattison, Mrs. Bertine Captain Dyer, Chairman Bogart, Mr. Deleere. The treasurer made his quarterly report showing to the society not withstanding no charge or fee is taken to sit at the door that the collections and subscription lists pay all expenses and left a snug balance in the treasury for a rainy day. This is a live society, having men of push and energy to manage its affairs. They know the necessities of the hour and are not afraid to work to accomplish the desired end.

The Eastern District Conference held their Saturday evenings at Fraternity Hall, corner Bedford and Franklin Streets, Second street, on the 5th inst. Mr. W. E. Elderly was the speaker. A fine audience listened to belligerent discourse and convincing arguments. This is also a progressive society, and all will aid the efficient board of officers in their endeavors for success, good work and spiritual progress will reward their efforts. The BETTER WAY will be the representative paper of this society.

The Society of Brooklyn Spiritualists held their morning and evening services at Conservatory Hall on Sunday 5th inst. The room was occupied by Mrs. Renouf, who gave a short description of the phase of the medium called Inspiration. Her remarks were instructive and to the point. The audience seemed pleased and satisfied with her explanations.

Mrs. Caldwell, Brooklyn's famous ratiocinal medium, is yet unable to give one public seance per week—on Saturday afternoon at 2 o'clock.

Mr. and Mrs. J. W. Fletcher have opened rooms for business at 191 Fulton street where he gives private sittings daily, and holds public circles on Wednesday evenings at 8 o'clock; also Friday evenings at 8 o'clock.

Lyman C. Howe is lecturing in Meadvile, Pa., and attending great interest, writes Mr. F. H. Bemis.

M. F. P.—Poem received. Too good for the B. W. Article accepted. Do not hurry; but make res short, say one-third of the paper only.

E. A. W.—Article accepted. Do not hurry; but make res short, say one-third of the paper only.

On Wednesday, 2d inst., a benefit entertainment for Mrs. Gladning will be given at G. A. R. Hall. Friends of the cause are invited.

Mrs. A. M. Gladning is still drawing crowded houses at G. A. R. Hall in this city. Only two more Sundays left to hear her. All should attend.



Written for The Better Way.
The Fairy and the Ice-King.
By Dr. A. T. BUNDICK.

Once, in the long ago, when earth and heaven were not so far apart as they are now, a spring, a rock, a hill, and a tree all lived very close neighbors, and, I assure you, they were very good neighbors, too, and lived very quietly together for a long time.

The hill was very old, and so was the rock, and as they were also dumb, no wonder they were quiet. The tree, and the spring with its attendant brook, however, were great prattlers, and, you may suppose, they talked enough for all four.

In those days there were good fairies, and also great, ugly demons, and they were always at war with each other, and you may be sure it was no child's play either.

The two who figure mostly in this little story were a dreadful demon, called the "Ice-King," and a lovely fairy, who came down to earth at intervals, all decked with beautiful flowers, which she would scatter all over the hills and dales with a lavish hand.

Now I want to tell you in what a plight she once found our four friends, and how she delivered them out of their trouble, and what came of it.

The terrible monster, the "Ice King," had just been there and gotten his dreadful work. He had imprisoned the beautiful little spring by stopping up its place of exit with an immense block of ice. He had stripped the oak tree of all its beautiful green leaves, and left it standing naked and bare in the cold north wind, and he had covered the rock and hill with a great white shroud of snow.

The hill and rock being dumb, could not murmur or complain, but had to bear their grief in silence. The spring, poor thing, was locked in its dark prison, and if it did murmur or replie no one could hear it.

But the oak tree fretted and complained, and, when the wind blew strong, it tossed its giant arms about at a great rate, and when the wind lulled and the night was dark, it could be heard to sob and sigh as though its great heart would break, and the snow birds whispered to each other that the oak tree was in love with the imprisoned spring, and that it was more on account of her deplorable condition than its own sad case that it grieved and sighed.

Now, you may be sure our beautiful fairy was sorry enough to find them all in such a naughty plight, and was not long in relieving them.

She first melted the cold shroud from off the hill and rock. Then she broke the ice wall and set the spring free, and oh! how glad it was.

As soon as the spring began to flow and send its sparkling waters rippling on toward the sea, the hill noticed that she was very beautiful and fell very much in love with her, and soon began to show his affection for her by sending down, at first little pearly drops of clear water, then, seeing she received these kindly, he became more bold, and sent whole strings of pearls. These were, also, kindly taken, and the hill was very proud to hear her murmur her thanks for his generous gifts.

The rock, who had lain so quietly just above the spring for a long time, now became very jealous, for he, too, loved the beautiful little spring. But he was poor, and had nothing to give her as a token of his affection, and as he was dumb he could not tell his love.

So he lay still a long while and thought and thought and watched and watched.

And the spring became very angry to think that the great old stubborn rock should be between her and her lover, the hill.

The oak tree, whom the good fairy by this time had dressed in a beautiful coat of green leaves, now stretched out his long arms and began to shade the spring from the burning rays of the June sun.

This the spring noticed, and she began to think herself a great belle.

The fairy had also clothed the hill in green mantle, and the old gray rock in a dainty vest of moss. But the rock was very much dissatisfied and complained, and thought the fairy had not treated him fair. He knew the spring did not love him, and so he began plotting her destruction. And he tried very hard, several times, to roll over on her and crush her. "If I can't have you myself," he thought, "after waiting and watching over you all these years, neither the hill nor the oak tree shall ever wed you," and so he growled on. He wanted the green coat of the hill, and envied the oak tree its beautiful leaves, and wanted to run off, like the brook, and was just as dissatisfied as he could be.

The spring, as we said before, began to be very proud and haughty because the hill and the oak tree loved her, and because the rock was in the way she was very angry at it because she could not see her two lovers, and as she could not get up above the rock she deter-

mined she would drag the rock down to her own level. So she began to dig and dig the dirt out from under the rock, little by little, and as the weeks and months went by she dug and dug until she had undermined the rock, and one day a great ox came along and began rubbing its side against the rock, and as the tree, it thought, "now is my chance to get revenging," and so it tried hard, and with the help of the spring and ox, it rolled over; but instead of passing over the spring, and rolling on down the bank, as the poor foolish spring supposed it would, it dropped right down into it, with a terrible crash and splash, and filled it entirely up with its huge bulk, and it could be seen no more.

The top of the rock was below the level of the ground around it, and its nice mossy vest that the kind fairy gave it was all bespattered with mud, and looked horrible.

The hill and the oak tree were both very much shocked at the sad occurrence, but were powerless to assist either the rock or the spring.

So the oak tree shed some of its leaves and the wind blew them into the hollow place above the rock, and the hill sent down some of his rich earth and some grass roots, and they filled up the grave of the rock and the spring, and the grass roots grew and sent up their green blades until the spot where they were buried looked just like the ground around it.

And so perished these two for their envy and discontent. The hill and the oak tree mourned the sad fate of the spring for awhile, but took the lesson to heart, and silently resolved to be unenvious and contented whatever might befall them.

So, after awhile the hill wood the cattle and the sheep, and they came and pastured on his sides and nipped his coat of green, and the oak tree wood the little birds, and they came and built their nests in his branches, and are very happy, and the lambs come and rest in his shade.

The Mammoth Tree Grove was visited by M. de Beauvoir, who thus relates the impression it left on him:

"Early in the morning we started to go and see the *Wellingtonia gigantea*. We were not incredulous; but I confess that he had never thoroughly believed in the *Wellingtonia* of the Crystal Palace at Sydenham.

"After two hours of climbing by winding paths, we arrived at the summit, where these beautiful trees stand. We were obliged then to yield to the evidence before us. No words can give an idea of the sight which met our eyes; I was perfectly overwhelmed. We looked like pygmies beside these giant of the vegetable world. Our most majestic oaks, the loftiest firs of the Alps and the Pyrenees, the gum trees of Australia, would look like dwarfs in their shade.

"There are 612 of them, almost in one clump, rising like gigantic columns 300 feet high. While seeing them you can do nothing but admire. But I must give you a few figures; and here are those published by the Scientific Commission sent by the State to measure these trees.

"The 'Grizzly,' which is the first, is 36 feet in diameter, and 360 feet high. The first branch is 230 feet from the ground. All those which surround it are of nearly the same dimensions. What centuries must have been needed for them to rise so high above the virgin forest! But only think of 300 feet!—twice the height of the tower of St. Jacques! higher than the cross on the dome of the Invalides! and the summit of the towers of Notre Dame might be sheltered under its lowest branch!

"Thirty-six feet, if I mistake not, is a very good length for a ballroom in Paris. Fancy, then, a perfectly round room, 108 feet in circumference, hollowed out of a single tree, and the floor of this room made in one piece! Is not this wonderful?

"We spent a long time in this extraordinary wood, worthy of the days of the Titans. Unfortunately the Indians used to encamp here formerly, and the fires lighted at the foot of many of the trees have left large charred patches on their thick bark. But the sap of these monarchs of vegetation, eternal as their eternal verdure, has withstood time and fire. Four, however, have fallen. On one of them we walked four abreast along its whole length, and we measured 221 feet up to its first branch. Another caught fire soon after its fall. The interior of the trunk alone was consumed; the bark, several feet thick, knotted, and saturated with damp, remained intact. We entered this wooden tunnel on horseback, and could not touch with outstretched arm the vault overhead. Imagine four horsemen riding into this huge cask!"

"Repeating the age of this grove there has been but one opinion among the best informed botanists. By counting the number of annual rings in a transverse section, it has been ascertained that these monstrous trees must be three or four thousand years old!—W. N. Lambdin.

were at the roots, 110 feet. It is 200 feet to the first branch, the whole of which is hollow, and through which a person can walk erect. By the trees that were broken off when this tree bowed in its head in its fall, it is estimated that, when standing, it could not be less than 435 feet in height. Three hundred feet from the roots, and where it was broken off by striking against another large tree, it is 18 feet in diameter. Around this tree stand the graceful yet giant trunks of numerous other trees, which form a family circle, and make this the most imposing scene in the whole grove. From its immense size and the number of trees near, doubtless originated the name. Adjacent to its base is a never-falling spring of cold and delicious water.

Knowing that the spiritual part is superior, so should we seek to keep the physical in subjection, for we leave the physical body behind us when we are born in immortality.

Over indulgence in that which we give back to the earth again inflicts the spiritual body for that heaven we realize so much in knowledge rounded spirit.

All the happiness or misery we have in a soul condition, independent of physical things, so when we pass away from earth it is not always going away, for our position in spirit is dependent on the use we make of our knowledge of what must be our duty on earth. As there are extremes of conditions on earth, so we find it in spirit. As some make a heaven for themselves by their perfect following of the moral and physical laws of nature here, so also do others make for themselves a hell sometimes as dark and terrible as the opposite is beautiful.

Those who have made a heaven of harmony in themselves and all their surroundings, find in spirit its exact counterpart, lacking the limitations of circumstances of the flesh. While those who have profaned the body, that sacred casket of the soul, with selfish, sensual, or a thousand crimes against nature, will find a hell many times more terrible than any fancy can depict, than to live over again the undeveloped part until a ray of light, through self-advancement, lift the darkened soul above the consequences of their own mad acts.

"Do do know what old Skinflint used to do to tell whether his maid servant had been stealing sugar?"

"N ; what did he do?"
"Why, shut up a fly inside the bowl. If it was still there on his return, he knew that the cover had probably not been very long off!"

"Mammie—Gertie, don't make such a noise. You never smack your lips like that at home."

Gertie—Well, we never have anything at home to smack our lips over.—Texas Sistings.

"What are you pouting about, Johnny?" "Billy's real mean." "What's the matter?" "I eat all my candy, and Billy won't give me any of his." Harper's Young People.

Autumn Rain.

EMMA RODD TURTLE.

Drip, drip, drip!

How sullen the autumn rain!

Drip, drip, drip!

Like tears from the eyes of pain.

Oh, not with the promise of new buds growing.

And not with the murmur of limp streams flowing.

Like bands of sapphire in sunshine glowing,

But declarations for early sowing.

Drip, drip, drip!

The rain drops strike my heart.

Drip, drip, drip!

Then play, with wondrous art,

Such low refrain for the sweet dead roses,

And waiting strains for the woodland posies,

On, times of blooming with such sad cloches!

Well, thou end our suburbs and repose!

Drip, drip, drip!

Drip, drip, drip!

Who is there likes such nights?

Drip, drip, drip,

Black hauntings o'er God's lights,

Drip, drip, drip!

I look in vain where the stars are shining,

Hunt for clouds which show silver lining,

And see but orange-bands looping and twining.

Drip, drip, drip!

As it some mourner did sky designing.

Drip, drip, drip!

Drip, drip, drip,

Down on the landscape sare!

Drip, drip, drip,

Over immortal bards!

On we plod through the mists and raining,

All the mud we must bear dismally,

Bidding our feet move quick and willing,

Though the days are rainy and dark and chilling.

Drip, drip, drip!

The Best Line.

The Best Train Service.

The Best Dining Car.

The Best of Everything.

No Other Line can boast of Pullman's Perfect Safety.

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Written for the Better Way.
OUR DUTY.
G. FIGLEY.

Life is a mystery. Which is happier, the one whose last days are as his infancy, whose faltering steps are aided by staff or crutch, or the little babe whose life is gone even before its little lips have learned to smile, or its eyes to brighten at sight of its loved ones? "Here in this world, where life and death are equal kings, all should be brave enough to meet what all the dead have met. Why should we fear that which must come to all that is?" Is death only the ending of this life and the beginning of another? Is not the darkness here somewhere else a dawn? When we pass from earth, and the tomb receives us in its cold embrace, shall we ever meet again? Are the realms of the Great Beyond the final resting place for all the weary souls who wing their flight from the known to the unknown?

"Watchman, what of the night. The morning cometh." Yes, the morning is coming, when we can solve for ourselves the vexations and worries and heartaches and cares. But it will be when we have lain down and passed into that sleep that knows no earthly waking. We will have crossed the threshold of another world, to hold sweet communion with the departed who used to visit us, and beckon us to join them on the other side of the deep, rolling river. Fathers who have grown old and feeble, whose gray hairs tell that the snows of many winters have fallen, and ere many more shall pass will cover them in some quiet graveyard; and mothers, poor, tired mothers, who have given their life's best days to their children, and who are sometimes said to have outlived their usefulness, but who are our best friends, all will enter through the gates into the city, never more to toil, and suffer, and sorrow.

We see in the distance a mountain whose summit is lost among clouds of every tint, and which course about in the sky as if seeking a resting place. Through the clouds shines the sun, and its rays strike down the sides of the mountain and fan out over the broad expanse of air enveloping the earth. Shrubs and trees of verdant beauty grow on this mountain, and roses of great fragrance grace the many paths that lead to its summit. At the foot of the mountain a stream of crystal water flows from beneath and through the meadows, and is lost to view in the distance. Below this mountain is a valley growing with lilies and various flowers, and gay-plumed birds sit about singing gaily, and the path that leads through the valley to the mountain is lined with fragrant flowers, and is carpeted with mosses. Beyond this valley, there is a level plain, presenting sometimes a rather barren appearance, and still farther away is another valley, rugged, dismal, and lined with shrivelled vegetation and dead men's bones; and farther on, the valley leads on to a precipice and is lost in a gloom that cannot be penetrated with the eye. Many people are on this plain, and many are traveling through this valley of flowers and toiling up the mountain toward the summit, which is surrounded by a golden halo from the sun. Many people are traveling through the valley of bones, and others are falling over the precipice, apparently being unable to see wherein to walk. What means this?

We see a field of roses blooming under an azure sky, and walk through it, unconscious of the time, and not noticing the faint black cloud, that grows larger every moment, until it over spreads the sky and shuts out from view the sun whose rays dazzle our eyes, and give a beautiful splendor to the field of flowers. Pest after pest of thunder crash in the air, and vivid flashes of lightning around and about token the approach of a storm. The birds quit their nests and hush their songs, and wander aimlessly through the sultry air.

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this land of Rest, and winding its glittering course far back into the land of Life. We pass out of the graveyard, pensive, and the stately oaks still wave their branches in the breeze; the weeping willows bow still lower; the flowers throw out their fragrance; and the rustling wind scatters the yellow leaves on the graves of those who have done their duty.

We look beyond the skies, far into the land of spirits, and see long procession of soldier boys, marching down the golden streets of the Eternal City, while an unseen choir sings gently and lovingly that ever-continent song, "Home, Sweet Home." The procession arrives at a gate of pearl, it opens, and an angel appears and reads from book with silver leaves and golden clasps. At the conclusion the gate is opened, and the angel exclaims: "Your names are recorded in the book of life; enter into the joys of them that did their duty."

We look again, and see another procession of those who have suffered and died for the cause of humanity. They wear palms of victory in their hands, and crowns of roses and laurels upon their heads, and their garments are as the snow. And the pearly gates are opened unto them, and they enter into the abode of the just, of those who did their duty.

Let us live for something, for the good that we can do, for the upbuilding of ourselves and others. And when our spirit shall have been wasted to the bright world above, where there is no more weeping, nor sorrow, there we can quench our thirst with the living waters of the fountain of Freedom, flowing from the great white throne of Truth, and partake of Life everlasting. Our mortal dust may be covered with the sod of the valley of Rest; our graves may be watered with the tears of human love; forget me not; and evergreens may be planted on our graves by the hands of earthly friends, and refreshed and revived by the dews and rains of heaven; the autumn leaves of yellow and gold may fall and shield them from the chilling blasts of winter; the murmuring stream may lose its motion, and earthly brethren may forget us, but up there, in the Spirit Haven, we will know that our names are written in the Book of Life, and the record sealed with the seal: "They have done their duty."

Prospectus of "The Arena."

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The Immortality of the Soul. Concluded from Page 1.

a dominant idea. And this is the reason why the spiritual world wants to convince mankind of the errors of the old religions. The dominant idea may blot out the spiritual sensation.

I don't want to tire you, but I want to put this thought home. A dominant function of faith can chain the functions of the soul in spirit life. There are millions of souls in spirit life waiting to see Jesus—that is the dominant idea. And this dominant idea closes the gate against the new relation that awakes the spiritual consciousness. This spiritual consciousness can only be awakened by the freedom of instinct and cultivated reason, when these capabilities are fully emancipated from dominant illusions. And then you blame the spiritual world for antagonizing the faiths of the world. Why, we want to kill the faiths of the world that spirits may be conscious when they come into this world. It is this grand realization of freedom that dictates our action, as the mother labors with her child, the father with his son, to awaken their soul to lively soul vigor, the moment it steps upon your social plane.

When I first entered the spiritual world my mother met me on its threshold. She touched me with her angel fingers and it brought magnetism and emancipation. It awakened my consciousness, it brought phenomena to my being, and the first impulse of my soul was my greatest thought, and my greatest thought had been to comprehend in my earthly state the teachings and doctrine of Spinoza. I said to my mother, "Can I see Spinoza?" The dominant thought. If that thought had been a little stronger it would have kept me blind and dark, but I broke down the chain, my mind was free, and the phenomena of the magnetic spheres touched my soul, I knew that I was deal to the illusions of my imagination, the dreams of my fancy gave place to active phenomena.

We shall all have these thoughts—death will come to all. It is death that rules the relative consciousness. The inner, essential consciousness is there, but it is the active, external consciousness that man comprehends to-day, but natural immortality is the heritage of all. We cannot die, we live on and on and on into the endless. Live, then, as becomes a man with an endless heritage.

Written for the Better Way.

A Spirit Brother to His Sister,
THROUGH MRS. S. B. KUIZ.

Oh, my precious Sister Maggie,
By the lifting of the hand,
I have passed again the mountains
Of my own my native land—
I have crossed the wondrous prairies,
And have spanned the rushing tide,
And in spirit, darling, Maggie,
I am standing by your side.

In the sunset land, dear Maggie,
And the golden occident,
I was forced to leave my body
By the fearful accident—
'Twas the outward of my being
That my friends can see no more,
But myself am safe, dear Maggie,
On life's everlasting shore.

And by aid at last, dear Maggie,
Of a pure and gentle one,
Shining in her beauty, Maggie,
Like the snow beneath the sun,
I have neared a mortal being,
And with an electric thrill
Have subdued her hand a moment
To obey my spirit's will.

And I send a message, Maggie,
To the loving ones of earth,
To the old home on the hill top,
And the authors of my birth;
And I say to you, dear sister,
That the shadows flee away,
That the darkness all is passing—
Maggie, it is almost day.

For, the anguish of your lifetime,
To your spirit shall be bled,
When the erring cease from troubling,
And the straying feet shall rest—
Now, the gates are closing, Maggie,
And I lose my power to tell
All the sweet things I would whisper,
But, I'll come again—farewell.

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DEAR DR. DORSON:—I am happy, indeed, to express to you the gratitude I feel for benefits received through your remedies.

When my treatment commenced with you two months ago, no one familiar with my case, including my physicians, seemed to regard my recovery probable—scarcely possible. Had been seriously sick for ten months previously, with a complication of trouble, involving liver, kidneys, and heart, causing feet, limbs and body, to the waist, toloat to the extent of the skin to hold. This, with great difficulty of breathing and sleepless nights, combined to carry me almost to the extreme limit of earthly life. To-day, through the aid of my brother man, in keeping with the blessing of heaven, I am once more enabled to walk among my fellows in my usual health, and to labor several hours each day, as a rule, with all bodily functions nearly restored to their normal state.

The suddenness with which my condition was changed from one of extreme suffering to that of quiet and comfort, seems to me most miraculous, provided that were admirable. Three or four days were sufficient to produce this radical change and carry me beyond all seeming danger.

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